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The Word

VOLUME 4 SEPTEMBER 1960 NUMBER 7

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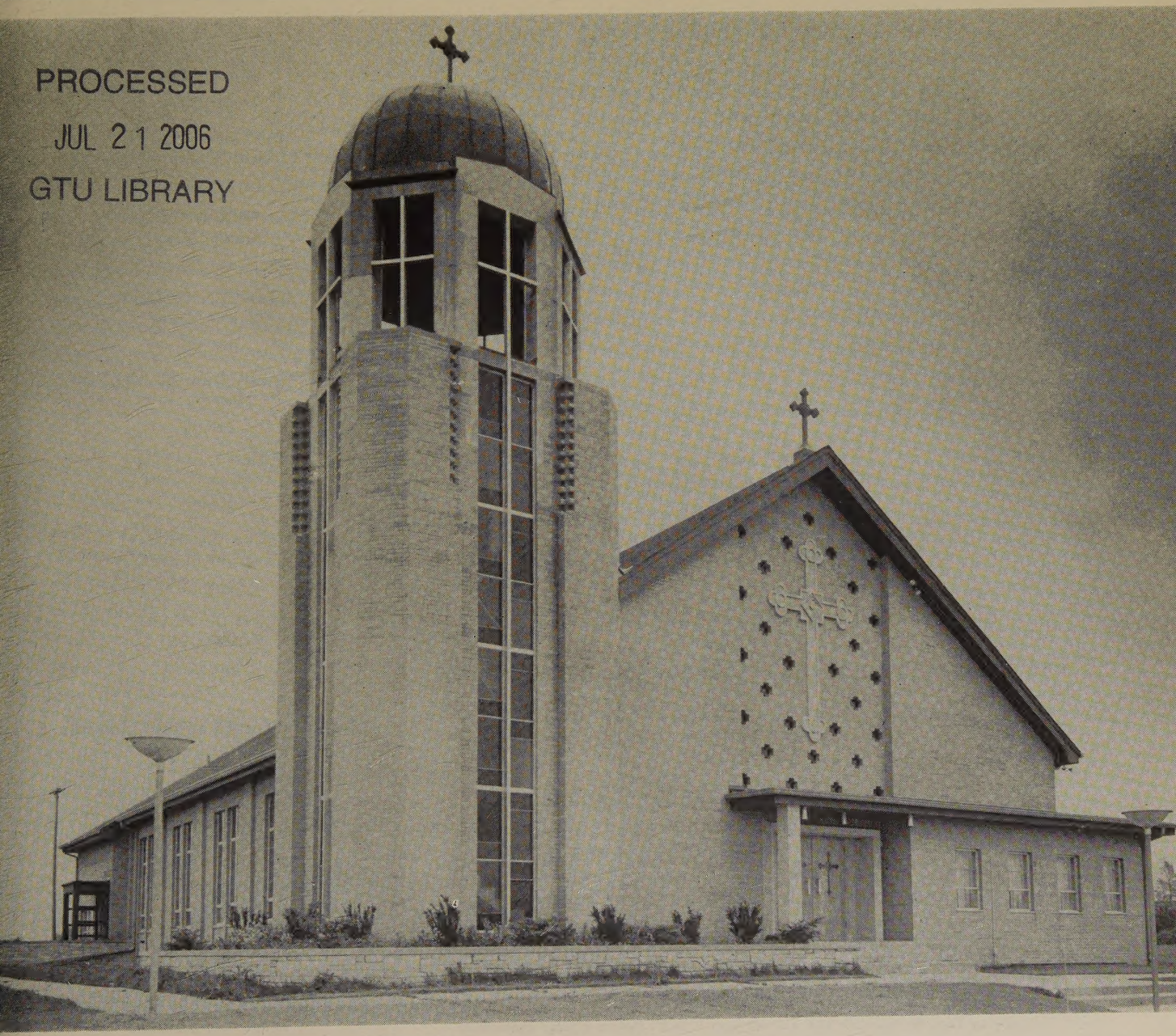

OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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St. Nicholas Church, Grand Rapids, Mich.

The Word

OFFICIAL PUBLICATION OF

THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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The Elevation of the Precious and Life-Creating Cross of the Lord

by L. KOLCHEV

For a long time the Cross served as the instrument of a shameful punishment, exciting fear and disgust among people, but from the time that Christ sanctified it by His Blood, it became an object of pious respect and veneration for all Christians. However, this did not become universal at once. The very life-bearing Tree on which the Lord was crucified laid in the ground for many years until it was revealed to the world in a miraculous manner.

Whenever the waves of persecutions directed against Christians died down and they emerged, tormented and bloodied, from the catacombs and caves into God's light, signing themselves with an extensive sign of the cross, then it was that Konstantine the Great, who more than once had felt the power of the Cross, decided to find the same Tree to which the Body of Christ had been nailed. His eighty-year old holy mother Helen took upon herself this sacred task. Arriving in Jerusalem she spent much time and means to discover exactly where the Cross of the Lord was hidden. She managed to establish the fact that soon after the Resurrection of Christ the Jews had deeply filled up the crag of the Lord's tomb, since it was a living monument of their rejection of the Lord. There, covered by rocks and all sorts of refuse, was discovered the life-giving Tree of Christ with the crosses of the thieves. In order to weaken the respect of the early Christians towards the holy places, in later times the heathen had placed idols upon Golgotha, had built a temple in honor of the shameless goddess Venus. Later it was found that a certain old Jew, Judas by name, on the basis of written family traditions, knew exactly where the Cross of Christ was hidden. For a long time he did not agree to reveal his secret and only forced by hunger and poverty did he lead the Empress Helen and Patriarch Macarius to Golgotha. Pointing to the exact spot, he said: "Here you will find the Cross of your Christ."

With piety, burning with impatience, the people started to work, animated by the sweet-odour emerging from the earth at that spot. Sure enough, soon there were found three well-preserved crosses which were exactly alike by their exterior shape. It was therefore impossible to ascertain which of them was the Cross of Christ, since the board with the inscription J.N.K.J. was lying separately. The perplexity was dispersed by Patriarch Macarius who said: "If Providence did not favor the leaving of the Lord's Cross in the ground, will it allow it to remain unknown now? Will it allow us to give honor to a robber's cross in place of the Lord's Cross? God Himself will show us the Cross of Our Saviour." With these words he commanded that the crosses be taken to the home of a grievously-ill woman. Here, after fervent prayer, he placed on her the crosses, one after another. The first two did not show any effect on the sick woman, but as soon as he placed on her the third cross—the ill woman immediately felt herself healed and arose from her bed. Giving praise to God, everyone unanimously recognized this wonder-working cross as the Lord's. It was pleasing to the Providence of God to reveal new glory for the life-bearing Tree. Just at that time a dead man was being carried to burial past the house of the woman who had been healed. Filled with faith, the Patriarch, in the presence of the Empress and a great multitude of people, stopped the sorrowful procession and began to lay the crosses upon the dead man. And the same one of them which gave health to the sick woman, resurrected the dead man, to the indescribable joy of the surrounding populace. All those present could not be controlled in their desire to venerate the precious Cross and kiss it. Since this was impossible because of the tremendous gathering of people, Patriarch Macarius stood upon an elevated place, and with help raised the Cross high in the air several times so that it could, at least, be seen by all. Bowing down to the ground with piety,the people cried out: Lord, have mercy!" It is from this festive act of the raising or elevation of the life-giving Cross of the Lord that today's feast received its name. In this glorification of Christ's Cross, His very enemies were forced to give it veneration. Judas, with whose help the Lord's Cross was found, received Holy Baptism with the name Cyriacus and, little by little, being elevated in the degrees of the Priesthood, later occupied the place of Patriarch of Jerusalem, and later still was made worthy of a myrtyr's crown.

What is the later history of the Cross of Christ and where is it now found?

In the year 614 the Persian King (Shah) Khosroes captured Jerusalem and along with other treasures abducted the Tree of the Cross. After 15 years when the Persians were defeated, the Cross was returned. At the triumphant meeting of the returned Cross the Emperor Heraclius, himself decided to bear this treasure from the Mount of Olives to the Church of the Resurrection. At the gates of Golgotha, however, some invisible force stopped him and the more he tried the stronger was the

(Continued on page 28)

? Does It Really Matter at All ?

by FATHER MICHAEL J. BUBEN St. Michael's, Geneva, N.Y.

Our Lord, and God, and Savior, Jesus Christ, "the Way, the Truth and the Life," commands us to have faith and believe in Him. Believing in Him, it naturally follows, that we openly use His Holy Name, when necessary, as the Son of God Who with the Father and the Holy Spirit comprise the Holy Trinity of the One and *only* True God.

On some rare occasion, you may have heard the suicidal religious statement, which no Orthodox Christian who has an understanding of his faith can make. This sort of statement is usually uttered by the few simple hearts or weak minds of the "lost generation" whom even the fear of hell or high-water could not drive to church, who never had any instruction in the faith, who never would be caught at a Bible class, but to our sorrow consider themselves as Orthodox Christians in the social, political or economical endeavors of our community. The statement varies but in essence declares:

"Is it not all the same regardless of what faith we confess Are not all faiths good, and don't they believe in the same God? All *true* faiths believe that the world is governed by one God? That's the main thing, and everything else in any faith only composes various forms of the same thing. Does it really matter at all?"

Saint Paul warned Christians to be stable in the faith when he wrote: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephec. 4, 14).

Let us objectively examine the statement—"all religions are good and it doesn't really matter how we believe in one God."

Is the worship of God a choice which every individual can make according to the rules and regulations he considers best or are we all obligated to follow the rules and regulations chosen and given to us by God Himself? If it really doesn't mater at all, then why not become Jews or pagans or idolworshippers if joining could help us socially or in business. What happens to the necessary obligation of Baptism and Holy Communion without which there is not salvation? Do we simply dismiss Jesus Christ as "true God of true God," Only begotten Son and Savior of the world?

If all faiths are the same, as some few say, why then did God, the only True God keep His covenant with Abraham, Isaac, Jacob, Moses, and only through their lineage reveal His Will, Law, and Perfection? Why then did He send His Onlybegotten Son into the world? And why did Jesus Christ tell only His Apostles to go and preach the gospel and baptise in the Name of the Holy Trinity?

No! brothers and sisters! When Our Lord Jesus Christ came to earth, and showed us the "Way, and the Truth, and the Life" He left behind the Orthodox Church as the pillar and guard of the rules and regulations we are obligated to follow without deviation, addition or compromise. It is impossible to obtain anywhere from Holy Scripture or Holy Tradition of Orthodoxy, the idea that we have a democratic freedom in choosing what we want to believe and what we don't want to believe, and yet not be condemned.

On the contrary, although we do have a free individual mind and have the power of choice, that choice can lead us to either salavation or condemnation. When Our Savior sent His Apostles to preach, baptise, heal, etc. He gave them these commands: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16, 16). "He that is not with Me is against Me; and he that gathereth not with Me scatereth abroad." (Matt. 12,30). "Also I say unto you, whosoever shall confess Me before men, him shall the Son of Man confess before the Angels of God: but he that denieth Me before men shall be denied before the Angels of God." (Luke 12, 8-9). We hear the same from St. Paul who wrote: "One Lord, one faith, one baptism, One God and Father of all, and through all, and in you all." (Eph. 4, 5-6). and then St. Paul strongly warns everyone who deviates or changes from the Orthodox Faith. He says: "but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." (Gal. 1,8). The Acts of the Apostles teach us that there is ONLY ONE FAITH OF SALVATION: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." (4,12), "In Whom we have redemption through His blood, *even* the forgiveness of sins" (Col. 1,14), "And He is before all things, and by Him all things consist." (17)

The Orthodox Church as the Mother of all Christians, has always and in every era of time, striven to guard the faith in purity and without blemish. She has especially seen to it that indifference, coldness of heart, and freethinkers have not blemished the faith by addition too or subtraction from that which was given by Our Lord Jesus Christ for all time.

When we hear statements of indifference such as "don't worry, it's all the same" and yes, even when we hear benedictions or invocations without the use of His Holy Name, it is our duty to enlighten and inform to prevent religious suicide.

May Our Great God and Savior, Jesus Christ, give you the grace of wisdom and understanding of His Faith, and guard you always from indifference and coldness to the faith.

It matters a great deal. Your soul depends on your steadfastness to Faith.

THE MEANING of SUNDAY

by FATHER MICHAEL AZKOUL

Spring Valley, Illinois

The Holy Eucharist is the central act of Christian worship. It is held on Sunday, otherwise known as "the first day," "the Lord's Day," "the Day of Yahweh," "the eighth Day" and as the Russians call it, "Resurrection Day." Each time a Liturgy is held is Sunday or the Lord's Day, but the Day after the Sabbath is called Sunday especially, because on that Day the Son of God defeated the Devil by His Resurrection (and for other reasons that we will investigate later). Every doing of the Eucharist is a "Sunday," but Sunday has more emphasis because of the relation between the Sunday Eucharist and "the Day of the Lord."

The word "Sunday" is pagan in origin. The right word is "kuriake" or the Lord's Day (Rev. i, 10). Anyway, on the first day of the week the pagans gathered to worship the Sun and it was called by them, "the Day of the Sun." The Church does not believe that it was pure coincidence that Christ was resurrected on that particular day. Of course, it was not just for the benefit of the pagans that Christ rose from the dead, but the Sun has a very special Christian meaning. Christ is called by the Bible "the Sun of Justice," because as that ball of fire in the sky, Jesus is the source of Life and Light. Christianity accepted the name "Sunday" for the Day of Resurrection because it was the spiritual Life and Light given to mankind.

It should be more than obvious that between Sunday and the Sabbath there is a great difference. Sunday is a transfer of the Sabbath to the following Day. Sunday has a meaning the Sabbath could never have. Even the law that no work should be done on Sunday was not a part of early Christianity. This idea that no work should be done was changed by Christ and the early Church. A no-work Sunday begins only with the regulations of the Byzantine Emperors Constantine and Theodosius for their armies and law courts. In otherwords, the Jewish practice of not working on the Sabbath is not something spiritual, just keeping a law; while the Christian belief in the Lord's Day or Sunday is putting God in our souls. Some writers go so far as to point with pride to the fact that on holy days, especially Sunday, early Christians met before dawn to receive the Sacraments. They refused to do evil, but they worked on Sunday. Thus, we see that the Lord's Day or Sunday is something entirely new. It is no imitation of the Sabbath. Sunday is a Christian product which gains importance from the celebration of the Sacraments, particularly, the Holy Eucharist.

In the Prophets and especially Isaiah, we find the statement so often repeated by the Fathers of the Church that the true Sabbath is not ceasing from physical work, but to stop sinning. Listen to Isaiah (i, 13-19):

> "Bring no more useless oblations; your incense is hateful to me; the new moons and sabbaths, the calling of the assemblies, I will not accept; even your solemn meeting in iniquities. Your new moons and your appointed feasts my soul hates; they are troublesome to me; I am weary of them. And when you spread out your hands, I will hide my eyes from you: yea, you make many prayers, I will not hear them: your hands are full of blood. Wash yourselves clean, therefore; put away evil doings from my sight; stop doing evil, learn to do well; seek the truth, help the oppressed, help the fatherless, plead for the widow. Then come to me and we can reason, said the Lord: if you do this, though your sins be as scarlet, they shall be as white as snow; they can be as red as crimson, but they will be as wool . . .'

The New Testament points out that the Old Testament Sabbath is now gone, because Christ has come. For example, in the Gospel of St. Matthew, the disciples were picking ears of corn in a field. The Pharisees protested but Christ came to the defense of His own (Matt. xii, 1-8). He makes it understood that He is free to get rid of this institution. Christ is greater than the Jewish idea of the Sabbath. Christ is the new Sabbath and Temple of the New Testament. He says: "Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and you shall find rest for your souls" (Matt. xi, 28-29). Christ is the Sabbath, the time of rest. Christ is a living Temple, a spiritual Temple, not that physical building where the Jews had worshipped. Christ is the Temple of the Holy Spirit. He is the real Temple which the Temple of Solomon foretells. He is the Temple in which all true believers rest.

The statement in Matthew that Christ is the true rest is followed by the episode of the healing on the Sabbath day of the man with the withered hand. The Jews protested, of course, but Jesus told them: "What man of you, if he has one sheep and it falls into a pit on the sabbath, will not take hold of it and pull it out? Of how much more value is a man than a sheep!" (xi, 11-12). This healing, like all the miracles of Jesus, is the thing that is to be done in His Kingdom when it is established on earth. This Kingdom, as we know, is the Church. The Church is "the Body of Christ." So, this miracle is like the ones that will take place in the Church. The Church is also the Sabbath. Christ inaugurates the true Sabbath, the Kingdom of God, the Church which replaces the Jewish Sab-

bath which meant rest, rest from work. The Gospel of St. John gives us another episode: the healing on the Sabbath of the paralyzed man at the pool of Bethesda (v, 1-19). The Jews persecuted Jesus because He did this on the Sabbath day wherein no work was to be done. Jesus answered: "My Father works until now, and I work." (v, 17). The Jews were angry and sought to kill Him "because He made Himself equal to God." (v. 18). Thus, Christ condemns the idea of the Sabbath—or Sunday—as idleness.

It might be asked why the seventh day was given to the Jews as a day of rest in the Ten Commandments. It was given as a means of education. God worked gradually. He gave them a law to prepare them for the real spiritual meaning. The spiritual meaning is made known in Jesus Christ. As St. Paul said: "Let no one, then, call you to account for what you eat or drink, or in regard to a festival or a new moon or a Sabbath. These were all a shadow of things to come, but the substance is of Christ." (Col. ii, 16). Everything in the Old Testament points in one way or another to Christ. Christ is the Sabbath. For the Jews the Sabbath was the day in which they were to rest and go to the Temple or Synagogue. For Christians, the Sabbath is Christ in Whom we are to rest from sin and in which we are to live. The Jews too rest. In Christ we are given rest. It is possible now to live in God, as the Jews lived in the Temple on the Sabbath. Now it is possible not to sin, as the Jews had the possibility not to work.

Christ is the Sabbath. Christ brought the Kingdom of God which is begun in the Church. The Church is the entrance of man into the future world. The future world is perfect unity with God. We have this unity even now in the Holy Eucharist which is given on the Lord's Day. Before we can enter the Lord's Day, we must fulfill the Sabbath: join ourselves to Christ or rest from sin. This is done by being Baptized or as St. Paul said:

> "Know ye not that as many of you are were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism, into death; and just as Christ was raised up from the dead by the glory of God the Father, likewise we will be able to have a new life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection." (Rom. vi, 2-5).

Being crucified with Christ through Baptism, we may be resurrected with Him. You see, Baptism means drowning the original sin in purifying water. That original sin corrupts our soul and body and makes us like Adam. Being Baptized, we are changed. We are given the possibility to be perfect. Jesus Christ died so that sin would be drowned. When we die with Christ, we can be resurrected with Him on "the Lord's Day". Sunday, then, is the Day of the Resurrection of Christ. Each Sunday is a "little Easter." By partaking in the Body and Blood of Christ, i.e., His Sacrifice to the Father, we share in His Death and therefore His Resurrection.

When the Church assembles on the Lord's Day, She celebrates that which made the Resurrection possible, also. The Holy Eucharist is the Lord's Supper, a participation in the Body and Blood of Christ. That Body and Blood hung on the Cross. Receiving the Body and Blood, we hang on the Cross. We die with Christ. We therefore, rise with Him on the Lord's Day, Sunday. When we receive the Holy Eucharist we are in union with God: that is finally what we mean by the Kingdom of God. The Holy Communion which we must take each Sunday is therefore a taste of complete Resurrection and the Kingdom to come, the time when there will be perfect rest. When we receive Holy Communion our souls are resurrected so that in the Day of Judgment our bodies will be resurrected. In the Church, where we are offered the Holy Eucharist, we live in an acorn of rest that will grow and grow into the perfect oak of rest. Those who have been baptized into His Death and live in His Resurrected Body will be raised in the Last Day, "the eighth Day." at the end, we who live in Christ, will be perfect as Christ and will be the "the seventh Day." Listen to St. Augustine (C.D. xxii):

> "For we shall ourselves be the seventh Day, when we shall be filled and replenished with God's blessing and sanctification . . . when we are (completely) restored by Him and made perfect with greater grace, we shall have eternal leisure to see that He is God, for we shall be full of Him when He shall be all in all. For even our good works, when they are understood to be His rather than ours . . . we may enjoy this Sabbath rest. For if we trace good works to ourselves, they will be work; for it is said of the Sabbath, 'You shall do not work in it' (Deut. v, 14). Wherefore also it is said by Ezekiel the prophet, 'And I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord who sanctify them'. . . This knowledge shall be perfect when we shall be perfectly at rest and know God perfectly. . ."

In other words, by joining ourselves to Christ, we live in Christ and have the possibility of all the things God has promised us. Living in Christ, we live in the Sabbath and are introduced to the Kingdom to come. We are introduced into the Lord's Day which we meet all too briefly on Sunday or whenever the Divine Liturgy is held. The Lord's Day is the Day of Christ's Resurrection. The Day when Christ rose from the dead and gave all men who are in the Church the possibility to do the same. We can be physically resurrected at the end of time. The soul is taken from death so later the body will be resurrected. The soul is risen from spiritual death, so that the body will join it in heaven. The soul that does not receive spiritual life in Christ will join the body in spiritual death in hell. (I say, the Church, because She is His Body.) When we die spiritually with Christ through Baptism and are resurrected spiritually with Him in the Holy Eucharist, we establish in our hearts the Sabbath and enter the Lord's Day. We enter ahead of time, the "Eighth Day."

A PRAYER

God, give me strength to face the day,
Humility to kneel and pray,
Truth to guide each word I say,
And lasting faith to love Thy Way.

God, give me comfort in Thy Light,
Impartiality in sight,
Sense to choose from wrong and right,
And fearlessness to sleep the night.

by Chris Pallas

A SEMINAR for CHURCH SCHOOL WORKERS

His Eminence, Metropolitan Antony Bashir, has asked the Department of Religious Education to design a program for one day seminar for Sunday School Teachers to be held in conjunction with the regional SOYO Convention.

The Department has given this subject careful study, and asked me to submit a draft for its consideration. I have, since, studied the reports and publications of the Orthodox Christian Education Commission including the Manual for Better Teaching published by the Commission.

It would be difficult to summarize the various opinions expressed by the members of the Commission concerning the religious education in our Church Schools and the training of our Church School teachers. It is, however, important to mention some of the essential conclusions, both positive and negative, reached by the Commission. The Commission recognizes that:

1. We have a great number of dedicated men and women who teach presently in our Church Schools to whom we should all be grateful.
2. The Church School enrollment is increasing every year. This is an indication that our people are becoming increasingly aware of the importance of religious education in the life of their children.
3. A sizeable amount of money is being spent by every parish for school buildings, books and materials used by the Church School.
4. Summer Schools and conferences are being held in various parts of the country for training Church School teachers.

On the other hand, the Commission admits that:

1. Most of our teachers are amateurs, that is, they are not professional teachers in education, nor do they have proper religious and theological training.
2. The material used in some of our Sunday Schools is poor and in some cases non-Orthodox.
3. The Church School facilities are, in many cases, inadequate and in some cases harmful to the moral and religious growth of our children.
4. The training programs for Church School teachers are not efficient, and, in many cases, do not exist.

A Seminar for Church School Teachers

Our task, in this article, is limited and specific, but unless we understand the problem in its wider dimensions, any recommendation we might make would not be understood or appreciated.

Jesus Christ, the first Teacher, put His Disciples to the most severe test before he gave them the power to teach. The first test came after Jesus fed five thousands with five loaves of bread, when He said to the crowd, "He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day." The crowd left Him after this declaration with many of His Disciples. Only twelve Disciples remained with Him. These Disciples had to endure more severe tests before they became worthy to receive the Divine message.

After Jesus died and rose again, and He appeared many times to the women and to the Apostles, and after the Apostles had all believed in His Resurrection, He then "Came and spake unto them, saying, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.' " (MATTHEW 28:18-20)

This was Jesus' last commandment to his eleven Disciples. This commandment brings out two fundamental principles which underlie the Orthodox religious education:

1. The first principle is that teaching is the first essential step in the Orthodox Religion. It precedes even baptism. For Christ said: "Go, teach, then baptize all nations." Since Jesus gave the power of teaching only to the Apostles, this power belongs to the Apostles' successors, that is, to the bishops and by delegation to the priests. Hence, every Church teacher can teach only by an authorization from his priest.
2. It points out the awful responsibility that the teacher must be aware of at all times. Either he is able to receive the Body and Blood of Jesus as the "true bread of life" and teach his students to follow his example, or he is one of those disciples who, after hearing Jesus' appeal, "turned back," and left him.

The method of Church School teachers training which was described as the best method and recommended by all members of the Orthodox Christian Education Commission does not exist at the present time. According to this method, every Sunday School teacher must be a college graduate, preferably with a degree in Education. In addition to that, he or she must study at least two years of theology in an Orthodox Theological School. Two factors were mentioned as the reason which prevent this method from being adopted by the Orthodox Church in the United States:

1. Lack of Funds
2. Lack of understanding of the importance of the Church School and its objectives on the part of our people.

It could be true that many of our parishes do not comprehend fully the purpose and importance of the Church School, but as far as funds are concerned, most of the Orthodox parishes are financially sound if not prosperous. Hence, if the method described above is the best one, then our parishes should be encouraged to try it. Many of our parishes raise two or three hundred thousand dollars in five or six years to build a social hall and a Sunday School building. Any parish which raises 50 thousand dollars a year for a physical building should be able to raise one more thousand to prepare a teacher who will make the building a meaningful Orthodox institution and prepare our children to uphold and perpetuate the Orthodox faith without which there will be no building and no Church.

I am proposing that a scholarship fund be established by every parish to send one college graduate to one of our theological schools every year. Thus, every two years, each parish will have a qualified Sunday School teacher. After a period of six years, every parish will have three qualified teachers who will be able to assist the parish priest not only in teaching the children between the ages of 4-15, but in setting up a permanent program for training Sunday School teachers on the local level, as well as for adult education. A parish which spends a few thousand dollars on the education of Sunday School teachers, will realize that this is the best investment a parish can make.

Let us return now to the immediate plan at hand. Our task is to design a program for a seminar for Church

School teachers. One might ask: "What can be accomplished in a one day seminar?" "How many lectures could be given?" "What will be the benefit thereof?" etc.

A one day seminar will not solve the problem of training teachers. It is, however, a start and could be beneficial and helpful if it is followed as suggested. Some people think that the benefit is measured by the number of lectures delivered in one day. This is a wrong conception. What counts is not the number but the kind of lectures and the lecturer who delivers them.

This program is designed primarily to be held in conjunction with the regional SOYO conventions. We have six regions which hold conventions at various dates throughout the year. The program must be carried out by all the regions according to the recommendations of the Department of Religious Education.

I recommend the following program:

Two lectures, on two different subjects, should be given in every Seminar, one in the morning and one in the afternoon.

Morning:	8 - 10 a.m. lecture
	10 - 11 a.m. group discussion
	11 - 12 noon general assembly
Afternoon:	2 - 4 p.m. lecture
	4 - 5 p.m. group discussion
	5 - 6 p.m. general assembly

The subjects to be discussed in each regional convention shall be assigned by the Department of Religious Education. The chairman of every SOYO Region must submit to the Department, immediately after the convention, a copy of the two lectures delivered along with the resume of the group discussion and question and answer period.

The Department will have before the end of each year, twelve lectures on twelve different subjects. Then the Department shall compile all this material in one manual with an appropriate title. This manual will be published by the Archdiocese and made available for every Sunday School teacher in the Archdiocese.

This program shall be repeated for a period of three years, that is, each lecturer would give three lectures on the same subject. Thus, at the end of three years, every teacher will have on hand thirty-six lectures on twelve different subjects which he or she could use as a guide and reference in planning the lessons for his or her class.

The same cycle could be repeated unless the plan is altered, revised, or replaced with a more effective method.

The Department of Religious Education shall compile a list of books on every subject to be sent to all the Priests, Sunday School Superintendents and to the presidents of SOYO regions, asking them to have all the books in the Sunday School library where they would be at the disposal of the teachers at all times.

I recommend the following subjects:

1. Old Testament
2. New Testament
3. Holy Tradition
4. Dogma
5. History of the Church
6. Orthodox ethics
7. Liturgics
8. Comparative Theology
9. Child Psychology
10. Apologetics
11. Orthodox Church Art
12. Psychology of Religion
13. Modern trends in teaching
14. Orthodox Canon Law
15. Symbolism in the Church
16. Visual-Aids

Right Rev. Athanasius E. Saliba

Respectfully submitted

April 7, 1960

Archdiocesan Office

Orthodox Clergy Voice Hope For Unity of Churches

ROCHESTER, N.Y. (RNS) — Reporting on an interview with three Orthodox priests from this city, a Roman Catholic newspaper here said the clergymen felt Pope John XXIII was "taking the Catholic Church in a new direction in its dealings with other religious groups."

Stressing the interest of Orthodox Churches in the forthcoming Second Vatican Council, they discussed the possibility of a reunion with Rome.

In a front page feature article, the Catholic Courier Journal, official newspaper of the Diocese of Rochester, reported on its talks with three Rochester clergymen: the Rev. Soter Dlojika, Albanian Orthodox; the Rev. Andrew Rudikow, Russian Orthodox, and the Rev. Peter Re-Moundos, Greek Orthodox.

Describing the schism in 1054 which split Eastern and Western Christianity as "a family quarrel — that result of the frivolities of human nature," Father Dlojika said he admired the Pope's efforts to attain unity with Orthodox Churches.

He added, however: "We'll have to unite ourselves first."

He said the various Orthodox Churches, though "spiritually united," were divided by sharp national lines. He was unable to forsee how these numerous groups could "come to terms" with the Vatican.

Father Rudikow, a native Russian who has undergone Communits persecution, blamed "mistakes of both sides" for the nine-centuries-old split between Orthodox and Catholic churches which, he added, history had made "deeper and deeper."

Speaking of a divided Christianity, Father ReMoundos put it this way: "Christ gave us the Church, His mystical body, and we have torn it apart."

Declaring that the reunion of Orthodox and Catholic churches was rooted in the "basic question of authority," he pointed out that the Orthodox recognize only an ecumenical council as having doctrinal authority.

In the Orthodox opinion, he continued, there has not been such a council since the Nicaea council that met in the year 787. The subsequent thirteen councils "did not represent all Christians," according to Orthodox teaching today.

"Basic dogmas — the Trinity, our Saviour, our Holy Mother, the seven sacraments — these we believe in the same as do Catholics," he added.

Coptic Patriarch Denounces Iranian Shah

CAIRO (RNS) — Patriarch Kyrillos VI has ordered that sermons preached at Sunday services in all Coptic Orthodox churches in the United Arab Republic include a denunciation of Shah Mohammed Reza Pahlevi of Iran for his recent action in formally recognizing the State of Israel, the Cairo Radio reported.

News of the Parishes

St. Elijah's Church, Ottawa

by Mary Ann Salamie

The main event during the summer months at St. Elijah's was the observation of the 30th celebration of our Patron Saint during the weekend of July 22-24.

The festivities began Friday evening with the presentation of an all-Arabic musical comedy, "The Sound of Lebanon," held at the Clarke Memorial Center. The play, sponsored by the Ladies Auxiliary, was written and adapted by Mrs. C. Malham and directed by Miss Patt Kouri and her assistant, Mrs. Gordon Kalil.

The play revolved around a young Canadian-Lebanese couple and their experiences while on a visit to Lebanon. The acting and the Arabic music and singing rendered by the cast was excellent and in some instances, quite hilarious. There definitely was a "professional touch" to the performances of many characters and on the whole, the play was a smash hit!

The hall was packed with standing room capacity and all who viewed the presentation enjoyed it tremendously—as rumours indicate.

The First Conference of the SOYO, Canadian Region Executive (representing Toronto, Montreal and Ottawa) was held in the Church Hall on Saturday. The meeting was chaired by the President, Miss Claudette Bourada of Ottawa, and it pleased the assembly to have been honoured by the presence of His Eminence, Metropolitan Antony. SOYO St. Elijah was the host chapter and provided a luncheon for the Canadian Region Executive and special guests.

A garden party was held for honoured and out-of-town guests on Saturday afternoon at the home of Mr. and Mrs. James Beauchamp. Mrs. Beauchamp (wife of the Board of Trustees President), along with the reception committee, received the many guests. The weather throughout the weekend was ideal —which added to the enjoyment of not only the Garden Party.

Throughout the weekend, Arabic entertainment was provided by Suham Muhammet and troup of Detroit, Michigan and the noted violinest Naim Karacand.

The weekend was most fittingly climaxed with the Divine Liturgy Sunday morning being officiated by His Eminence who was assisted by the host Pastor, Rev. Fr. Emile Hanna and visiting Clergy. Following the Divine Liturgy, Metropolitan Antony presented Dr. Frederick Karam of Ottawa with the highest honour awarded by the Syrian Antiochian Archdiocese, the Certificate of Meritorious Service. The deserved presentation was made in acknowledgement of the unselfish and tireless efforts of Dr. Karam in his devotion to his church, and in particular, his contributions with regard to the religious music aspect.

Immediately following the church service, a police-escorted motorcade proceeded to the Clarke Memorial Center where a luncheon banquet was served. The guests were addressed by His Excellency Robert Klat, Ambassador of Lebanon to Ottawa, and the Honourable Roland Michiner, Speaker of the House of Commons. Inspiration was derived from the words of His Eminence and Rev. Fr. Emile Hanna who spoke to those in attendance as well. The banquet was under the direction of Mr. Fred A. Kouri who acted as Master of Ceremonies in a most competent manner. The weekend festivities were completed most enjoyably with Arabic entertainment being provided for the remainder of the afternoon and evening.

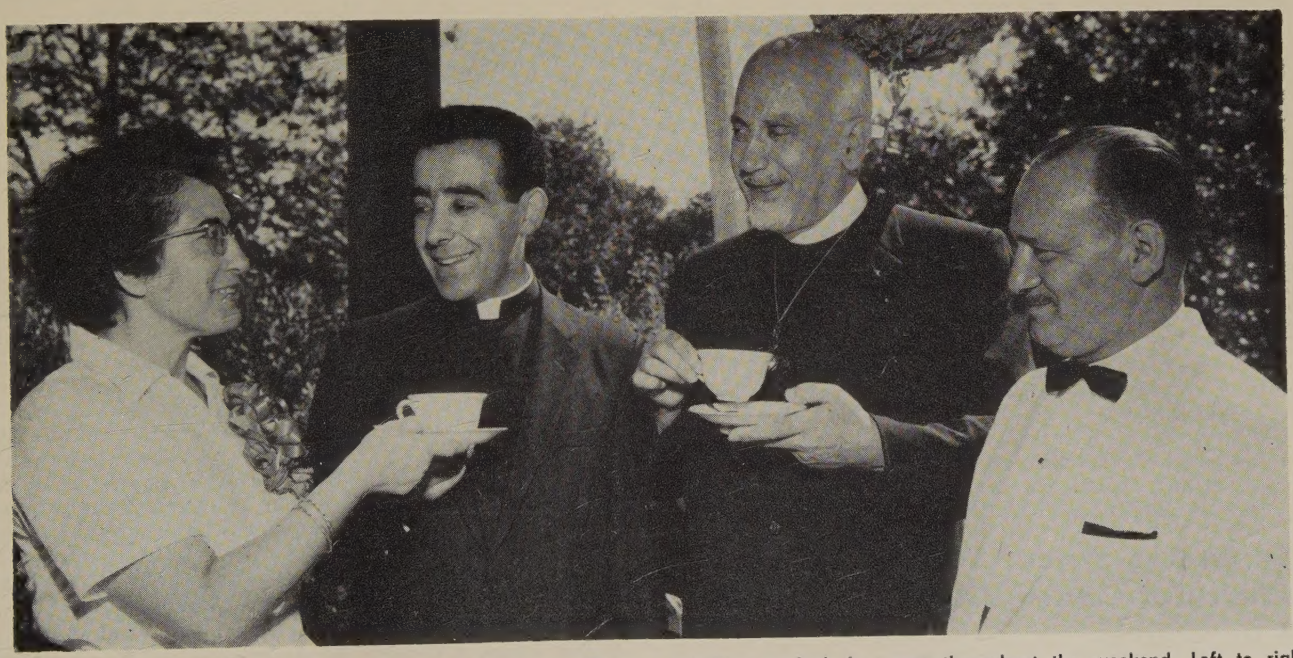
The activities of the weekend were planned and executed by the Ways and Means Committee of the Board of Trustees, headed by Mr. C. Malham.

St. George's, Indianapolis, Indiana

by Alice Mesalam

The first news article to appear in THE WORD from St. George's Church of Indianapolis, but since our parish seems to be a beehive of activity, we hope to share these events with our friends throughout the Archdiocese.

Our hearfelt thanks go out to Father John Koury for coming



A garden party was held at the home of Mr. and Mrs. James Beauchamps on Saturday afternoon as part of the 30th anniversary celebrations being held by the Lebanese and Syrian parishioners of St. Elijah's Orthodox Church to mark their patron saint's day. Other activities marked the event throughout the weekend. Left to right are Mrs. Beauchamps, Rev. Emile Hanna, host pastor; Metropolitan Anthony Bashir, Archbishop of New York and all North America; and Mr. Beauchamps, president of the board of St. Elijah's Church.

out of retirement to serve our parish until a permanent priest was assigned. The church rang out with his magnificent voice and many an evening was spent in reminiscing, for Father John was our first permanent priest after the church was built in 1926. And it was Father John who served the Divine Liturgy with our new assigned priest, Father Joseph Shaheen, his former altar boy while serving the Canton, Ohio parish. A dinner was held after the church service, as a welcome to Father Joseph and his wife, Diane and to say many, many thanks to Father John and his wife for helping us in our hour of need.

The Board of Trustees sponsored a most successful card party and with the generous contributions from members of the parish, raised $1,300.00. This money was spent in widening the drive, enlarging the parking lot, for swings, seesaws, slides, picnic table and chairs, volley ball, badminton, croquet, basketball, charcoal grilles, etc. on the new church grounds so that members and their families might gather. The popularity of the grounds far exceeded their expectations, for a Sunday doesn't go by that a group does not make use of the facilities offered. Many an evening you can drive by and see the youth with a softball game in progress. One week alone, there were four straight evenings when cook-outs were held.

A wonderful day was spent when Louisville chartered a bus and 45 members of St. Michael's came up for a softball game. Even the rain couldn't dampen the spirit that prevailed. A cook-out was held on the grounds, and when the rain forced us indoors, ping pong and shuffleboard was enjoyed at the clubhouse. The rain stopped in time for the game and it must be said, Louisville trounced us, but we are looking forward to taking them in basketball. The bus load reminded us of many such trips, long before SOYO, between Grand Rapids and Toledo, in basketball competition.

Our church closed Sunday, July the 31st, so that Father Joseph could accept the invitation to serve in the dedication of the new $300,000 Greek Church. Archbishop Iakovos and many dignitaries were in attendance. Though the assisting priests do not participate to any great extent in an Archbishop's service, the part Father Joseph served in English caused many a head to rise and take note, especially the Greek youth. The new church is very unique and modern in design, and our parishioners left with a burning desire and hope that our new church will soon be taking form.

In looking over the new church grounds, Father Joseph visualized an outdoor chapel in one of the wooded areas. He talked of his hopes to the Teen-Age Club and they voted to take on the project and make it a reality. When completed, the chapel will be a thing of beauty and an ideal setting for outdoor church services.

The St. George Progressives are very busy making final plans for their 25th anniversary celebration to be held September the 24th and 25th. Metropolitan Bashir will be the honored guest for the weekend. Hannan and Joe Budway are the featured Arabic entertainers for this gala affair. Following the Pontifical Divine Liturgy a dinner will be held at the Clubhouse with His Eminence the principal speaker. The Hufla Saturday evening will begin at 8 p.m. and the Hufla Sunday night at 6 p.m. Hold this weekend for a trip to our city and help us celebrate, for much has gone in to make it a weekend to remember.

Though the September Anniversary demands the attention of all club members, already a chairman has been set up and plans in the making for the Midwest SOYO Convention to be held here in 1961. Much planning and work goes into a project of this kind and we are cognizant of this. But the entire Parish will give their all in making this 1961 convention a milestone in the wonderful history of Midwest SOYO.

In closing, thanks and don't forget, it is Indianapolis on September the 24th and 25th. Our hospitality is at your disposal.

St. George Syrian Orthodox Church of Canton, Ohio

by Helen Shaheen

"Steep thyself in a bowl of summertime."

Although *The Word* was on vacation for the past three months, activities in Canton continued to pile up for the September issue. A brief summary follows:

By order of the Board of Trustees, church services were advanced one hour to permit the parishioners to enjoy the summer months to the full. The Choir, Sunday School and Parent-Teachers Organization took a three-month rest. Three native-son priests visited in town and served Divine Liturgy with Rt. Rev. Gabriel Samne, namely Rt. Rev. Michael G. Shaheen, Rev. Joseph M. Shaheen and Rev. George Shaheen. Rt. Rev. Michael Shaheen gave an entertaining account of his visit to Syria at a meeting of the St. George Youth Society.

The Annual Church Picnic was held July 17 at Meadow Grove Park. Featured entertainers were Vincent Solomon and his Ensemble. The usual games, dancing and food were served up by able parishioners. Committees were in charge of Bruce Abraham, Jr., Edward Bendekgey, John Betros, Kelly Esber and Masid Shaheen. The annual raffle prizes were monetary and two of the many winners donated the prizes back to the church—Mrs. Emma Johns $100.00 and Louis George $25.00.

The Ladies Benevolent Society wound up the season with a Festival held on the Church grounds. Mrs. Nicholas N. Shaheen was chairman.

Before adjourning for the summer, the Sunday School held its annual picnic and also Open House at which the Sunday School Staff and P.T.O. served refreshments while the parishioners had a chance to view the many interesting projects which were displayed, one of these being a miniature replica of our Church. The Teen-age Class' filming of The Seven Sacraments was temporarily halted by the need of a marriage ceremony. The void will be repleted after producer-director-actor George A. Shaheen and his sweetheart, Donna Toney, set the date of their marriage.

On July 30, the Sunday outing of the Inter-Orthodox Council of Canton and Stark County took place at Hollywood Gardens, the proceeds of which went to assist Orthodox fellowship organizations in Ohio colleges as well as scholarship grants for students of the Orthodox faith. Dr. Loyd Shaheen was chairman in charge of entertainment. The program, arranged by member churches, included nationality songs and dances, and an orchestra played for dancing following the program.

Cantonians vacationing abroad include Margaret Ann Shaheen, daughter of Nicholas H. Shaheen, whose three-month European tour took her to Copenhagen, The French Riviera, Paris, Rome, Naples, Florence, Madrid, London and Beirut and Damascus—to mention a few. Mr. and Mrs. George Albert vacationed for several months in Trinidad. Mrs. Richard Saikley, Elias Shehdia and Moses Michael paid visits to Syria.

Congratulations to Mr. and Mrs. Shafeek Shaheen upon the birth of their third child, a son.

Patriarchial Golden Jubilee Medal Awarded to Salem G. Bashara at Midwest Region SOYO Convention in Grand Rapids, Michigan

by Helen J. Maloley

In a very climactic and dramatic moment at the Grand Banquet of the Midwest Region SOYO Convention, His Eminence, Metropolitan Archbishop Antony Bashir upon finishing his address presented the Patriarchal Golden Jubilee Medal with Citation for Outstanding Service to Salme G. Bashara, Sr., of Grand Rapids. Mr. Bashara, General Chairman of this 13th Annual Midwest Region Convention, is a charter member and one of the leaders in the organization of the group. He has devoted much of his time and effort in spreading the good will of SOYO not only in the Midwest but throughout the various regions, and is the first President. A very active member of his local parish of St. Nicholas, Mr. Bashara is serving on the Board of Trustees, Choir and St. Nicholas Young People's Society.

His Eminence named Rt. Rev. Ellis Khouri of the Grand Rapids Parish as Dean of the Archdiocese and Board of Trusaees with voting privileges. Father Khouri is Spiritual Advisor to the North American Council of SOYO. Rev. Thomas Ruffin of St. George, Detroit, was appointed Spiritual Advisor to Midwest Region SOYO.

The convention was very successful both spiritually and educationally. Vesper services and Divine Liturgy were well attended with many members of the Midwest Clergy participating. Lecturers in the Choral and Sunday School Workshops and Teen Seminar were well received. Miss Eileen Sarafis of Grand Rapids St. Nicholas Juniors was winner of the Oratorical contest held preceding the Silent Retreat.

A Syrian Dance contest was held following the Lah'm Mishwee with Miss Elaine Sahley, Cleveland, and Louis Ajilouny, Detroit, as winners. The Show of Shows presented Friday evening received a great ovation for the fine caliber of entertainment given to delegates and guests of the convention.

The fine Arabic music and entertainment of Naif Agby, Fadwa Abed, Mohamed El Akked and Francis Saad highlighted the Hafli on Saturda yevening. Miss Lela Davis of Pittsburgh was crowned Queen of Midwest SOYO at the Beauty Pageant and Grand Ball. John N. Ayoub, Vice Chairman of District 2, was the Queen's Escort.

Choirs from Terre Haute, Toledo and Grand Rapids St. Nicholas competed in the Class B. Contest. Detroit St. George and Cleveland St. George choral groups vied for the Class A Trophy. Grand Rapids was winner of the Class B Trophy and Detroit received the Class A Trophy. This was the first time for the Terre Haute Choir to compete and participate in the annual contest and their efforts were well received. Metropolitan Antony Bashir presented the winner awards to Mrs. Chris A. Sarafis and Ray George, Midwest Choir Chairman and Director of St. George Choir.

Indianapolis was selected as site for the 1961 Midwest Region SOYO Convention by the delegates. President Nick Coba was presented the retiring president's gavel by the incoming president, Nick Assaley of Cleveland. Other officers who received the oath of office from His Eminence were Steve Brackett, Flint, vice-president; Bruce Abraham, Canton, reelected treasurer; Miss Elaine Soukair, recording secretary; Miss Alice Isaacs, Cleveland, corresponding secretary; Ronald Malooley, Spring Valley, public relations; Salem G. Bashara, chairman of Convention Planning Committee.

Sub Deacons attending were George Rados, George Coury, Louis Mashies and all were speakers at the Silent Retreat.

A beautiful procession leaving the hotel to the Civic Auditorium where the services of Divine Liturgy were presented with Clergy, Choirs, His Eminence, Metropolitan Archbishop Antony Bashir, members of the Archdiocese Board of Trustees, and Lay Delegates following in a dignified manner was a sight to behold.

Eileen Sarafis, daughter of Mr. and Mrs. C. A. Sarafis, 2410 Beechwood S.E., East Grand Rapids, Mich., is a Senior at East Grand Rapids H. S.

ACTIVITIES

1. Forensic winner 3 years in succession.
2. Triple trio
3. Class Play
4. School Choir
5. St. Nicholas Choir
6. Chorus Line
7. Red Cross Treasurer
8. School paper 2 years
9. French Club
10. Girl's Club of 61
11. Recording Secretary (past) and present Corresponding Sec. of St. Nicholas Juniors.

Use of Icons in Orthodox Worship

by Eileen Sarafis, Grand Rapids, Mich.

Winner of first prize Sunday Schools Contest Midwest Region

Throughout my lifetime I have witnessed various religious services and customs, I have made it a practice to learn of some of them. The reason? So that I am positively sure that the Orthodox Faith is what I need. I don't know if any of you have ever been left with an empty and unrewarded feeling as you have left church, but this is the manner with which I have been left as I attended these various services. I couldn't really pinpoint the reason. I knew there was one, but the reason was left unattended, it wasn't brought to my attention until I started learning of my own religious faith. And as I did, I found . . . Well, I found this:

That it is not the material things which we see before us that count, but that which we see within us. That which we understand to be a sign of God's Love as we gaze around the church. This is the reason that I chose to write an oration. So that I may share with others what I have learned, and keeping this in mind, I proudly present my interpretation of the Use of the Icons in Orthodox Worship.

Though we know that the principal colors used in the Icons are gold and blue, and that we don't worship the Icons but rather pay reverence to them, are not the main points upon which I am going to dwell. Instead, I will try to unfold an entirely different understanding to you, one I hope you will prosper by.

For through these Holy Pictures we see the depth and beauty of what God has given us. The gift to love one another, to help all those in need of love, and to praise God with gratefulness for all the good he has bestowed on us. To realize the true meaning of happiness, and to represent us all, to show all others who as yet have not witnessed this spiritual unlifting of such great beauty, what it really is to have something which God Himself has blessed and given to us through the ages so that we might praise Him with open hearts and open minds.

Dear people, if doubt has entered your mind in regard to the usefulness of the Icons, then consider with me the following questions. Isn't it true that two crying Icons, both of the Mother of Christ, have been enshrined in St. Paul's Church in Long Island? Isn't it true that their reoccurence was more than once? Didn't over 400 people witness these miracles? And hasn't it been proven that these incidents were not mere coincidences? To very one of these questions we must answer YES!

In my mind I see these Icons as one of God's mysteries. Maybe we aren't supposed to know from where the tears came, or of what substance they are made, or any material evidence which could sway our belief. But rather to know that if we are sincere within ourselves and have no doubt of God's eternal help and love, He will give us signs to show us that we are following His path, the straight and narrow, which leads to peace of mind, which builds a stone wall against doubt and evil, and which enables us each time we enter church and gaze on the blessed Icons of Christ and all the others, to immediately realize that we live in God's world, in God's likeness, and it is through God's Love do we spread the all known truth that God is Love. And this wonderful truth enables us to reach up, grasping all the Faith we can hold and even more, using it to help others who

are in desperate need of such a glorious knowledge of Christ, of our God!

This is what I have been taught to keep in mind, this is what I believe!

But perhaps it is easier for me to accept these miracles. So conversely, I can understand when you walk into church and say of what use are mere pictures in our worship? Well, you have failed to take into account one very important factor. Naturally if we look on the Icons as mere pictures, no message is conveyed to us, we receive no spiritual unlifting, and obviously we will walk out of church feeling unrewarded. Do you know why? Because we have not looked within our hearts, we have not seen what we entered that church to see and to witness. WE HAVE NOT UNDERSTOOD!

This is where the Holy Pictures play their part. Let me explain. The next time you enter church and take part in the Divine Liturgy, I wonder if you would try something for me. Look at the Icon of Christ, study His face, concentrate on it, and see what it is that catches your attention. If you do you will be aware of the eyes. For as Lloyd C. Douglas put it;

"They neither widen nor smile, but in some indefinable manner they hold you in a grip so firm, it is almost a physical compulsion. The message they relate to you is something other than sympathy, something more vital than friendly concern. It is sort of a stabilizing power, which takes away all evil and leaves you with a feeling of security and love for God and man."

It is my devout wish that each one of you present here this morning, that you, too, will experience this spiritual reward which I have gained. Make no mistake, peace, happiness, contentment, do not come without personal sacrifice. The pain of wanting these things will never cease, for we exist only because of them, wanting them, they are our goals. We know somewhere the search will end, the search where our wants and our needs will be fulfilled, enlightened forever. And we can find them all by being steadfast in our belief. By knowing and practicing the USE OF THE ICONS in ORTHODOX WORSHIP and understanding their very significant meaning.

As I see, Dear Lord, before me
What is good and fair and kind,
As I stand before Thy likeness,
I in willingness divine,
Being blessed with such a knowledge,
That to know, we all shall be,
Hand in hand with all Thy goodness,
So to dwell Dear Lord, with Thee.

Church Affairs are Family Tradition For New Midwest SOYO President

Church affairs are a family tradition for Nicholas J. Assaley, of Cleveland, Ohio, newly elected president of the Syrian Orthodox Youth Organization, Midwest Region.

The new president's father, the late Very Rev. Phillip Assaley, was the first Syrian Orthodox priest in the Midwest. A native of Lebanon, Father Assaley served as parish priest in Grand Rapids, Mich., from 1905 until his death in 1935.

The younger Assaley's wife, the former Evelyn Rayess of Toledo, Ohio, has also been active in SOYO and church affairs. Moreover, her mother, Mrs. William Rayess, also of Toledo, has served as chanter in the St. Elias Church.

Raised in the tradition of the Orthodox Church, Nick Assaley has served two terms as Midwest SOYO vice-president, in which capacity he advised the teen-age group. He was also president of the St. Elias Board of Trustees in Toledo.

Assaley, a native of Grand Rapids, lived in Toledo from 1952 to 1958, when he moved to Cleveland to join the Buckeye Garment Co. in a top sales capacity. Locally he belongs to the St. George Orthodox Church.

Assaley's first official duty will be to head the Midwest SOYO delegation to the Convention of the North American Syrian Orthodox Archdiocese, in Houston, Texas, August 24-28.

The youth leader holds a degree from Michigan State University. A former athlete, he was a star in football, basketball, and baseball in both high school and college.

New Castle, Pa.

by Mrs. Alexander Curry

The summer activities of the St. Elias parish of New Castle, Pa., got off to a happy start with a very successful Delegates Meeting of Eastern Region SOYO which was held in this city June 3rd, 4th and 5th.

The event was one of both religious and social significance, and the enthusiasm and zeal that was displayed by the delegates proves that the progress of our Holy Orthodox Church in the U.S.A. is on the march. Our youth are to be commended on the propagation of our faith. Capacity crowds were in attendance at all affairs, both at church services and social affairs.

At this time we would like to express our sincere gratitude to all who helped make this a most successful affair; Clergy participating were, Very Rev. Fr. Nicholas Ofiesh, New Kensington, Pa., Rev. Fr. Paul Schnierla, Brooklyn, New York, Rev. Fr. Samuel Makad, Monessen, Pa., Rev. Fr. David Abramstov, Bridgeville, Pa., Rev. Fr. John Chromiak, Greensburg, Pa., Very Rev. Fr. Michael Rsynyk, New Castle, Pa., Rev. Fr. Basil Panchisin, New Castle, Pa., Rev. Fr. Nestar Stolarchuk, New Castle, Pa., and our host priest Rev. Fr. Alexander Curry.

Guest choirs from St. Michael Church, Greensburg, Pa., and St. Michael Church, Monessen, Pa., added beauty to the worship and glory of God.

Highlighting the Hafli was the crowning of Miss SOYO of New Castle by the region president, Mr. Simon G. Saba, Danbury, Connecticut. Miss Barbara Assid, daughter of Mr. and Mrs. Chris Assid was the beauty the judges awarded the decision as Queen. Miss Assid will compete in the Miss SOYO contest at Miami, Florida, in September.

Sunday, June 19, 1960, the fathers of the St. Elias parish were honored at the Divine Liturgy. Rex. Alexander Curry delivered an inspiring sermon on the "Duties and Responsibilities of a Christian Father." Six members of the Junior Choir, Chris Davis, James Moses, Albert Deep, Linda Toney, Joanne Barkett and Joe Moses rendered a beautiful fathers day hymn. Following the Liturgy the St. Elias SOYO Choir honored the fathers with a breakfast for the entire congregation and all fathers were presented with gold lapel crosses.

July 13th, the members of the St. Elias Junior Choir motored sixty miles to the beautiful Conneaut Lake Park for their annual summer outing. The choir members enjoyed a day in swimming, boating and also riding on the various amusement rides. The drive to and from the park was as interesting as the park. The chaperones for the occasion were Rev. and Mrs. Alexander Curry, Mr. and Mrs. Ernie Farris and Mrs. Chris Davis.

We are all looking forward to next year's outing, if God wills will be held at Lake Erie, Erie, Pa.

Sunday, July 24th, the members of the St. Elias parish held a basket picnic at Gaston Park in New Castle. The congregation turned out in full force for this happy occasion at which the members gathered together to honor their patron Saint in a day of good fellowship, hospitality and recreation. This affair turned into one of the largest tureen dinners you could ever imagine, and the menu included dishes to fill the most discriminating taste. Needless to say we all returned home happy, muscle sore, and a little too full.

July 25, the St. Elias Sunday School picnic was held at Cascade Park, New Castle. Over 60 children were in attendance. Games and prizes held the spotlight. The Sunday School teachers and superintendent were in charge of the menu and games. Al food and prizes are provided from the Sunday School treasury, which we consider money and effort well spent, as we watched the delight and happiness of our children.

The 6th annual Marrajan of the St. Elias Recreation Center was held at Willow Lake Park, August 27 and 28. Featured for this event was Emil Kassis and Leo Budway, which we found were an incomparable twosome. Much credit goes to members of our Ladies Society for the delicious food and delicacies which they prepared. We are ever grateful to Mr. Nick Joseph and Mr. Essa Zakhour of Butler, Pa., for their work in cooking the Laham Mishwee; the support of our St. Elias SOYO, and last but not least we congratulate our Men's Society, headed by our capable President, Mr. Samuel Haddad, for a most successful affair.

Jack Parker Chosen "Texas Boy of the Year"

Jack Parker, 17, an outstanding Orthodox youth of Houston, Texas, finished high High School days with great promise of an exceptional career in the years to come.

Besides graduating this June with Magna Cum Laude, Jack was signally honored by being named Top Graduate of Houston's schools, no small achievement in that great city.

Then the Texas State Exchange Clubs chose Jack "BOY OF THE YEAR FOR 1960" at their 32nd Annual Banquet June 18 as winner from 10 finalists in a state-wide contest. The BOY OF THE YEAR program is a youth project of Exchange Clubs in 42 Texas cities in which the contestants are selected for scholarship, character and leadership. Jack was presented a $250 scholarship and an engraved bronze plaque from Texas Exchange Clubs by the Chancellor of Houston University.

Three years ago during the Southwest Region SOYO convention in Houston, the Chairman of the Sunday School Essay Contest prophetically called Jack Parker "a most remarkable young man." Just that morning, His Eminence Archbishop Bashir had granted the Alpha Omega award to Jack for Scouting leadership and service in the Orthodox Church. That evening, he stepped up to accept the Region's First Prize for the winning essay in his classification.

Many recognitions have come Jack Parker's way. To name a few, Honor Society (member, 3 years, President one year); President of Sigma Alpha Theta (Science Club) for two years; Youth and Government Hi-Y representative in House of Representatives in Austin, Tex.; Student Council, two years.

Jack also served as Altar Boy, in the Choir and was Chaplain of SOYO in St. George Orthodox Church in addition to varied activities as a Scout and member of DeMolay.

However, the most remarkable thing about Jack Parker is his genuine modesty. Throughout his impressive string of activities and awards the past several years, he has remained a wholesome, industrious boy gifted with ability and personality, but taking the whole thing in stride.

He will attend the University of Texas this fall as a pre-law student. His parent, Mr. and Mrs. J. C. Parker of Houston are members of St. George Orthodox Church. His Mother, Rose Parker, has been very active in SOYO and civic work. Along with his family, the Southwest Region is justly proud of Jack Parker and look for a great future for him.

School Activities and Awards

1. Honor Society—1958-1960; President in 1960
2. Sigma Alpha Theta—1958-1960; President 2 years (Science Club)
3. Reagan High School Hi-Y—1959-1960; Vice-President
   (a) Chairman of Powder Puff Football
   (b) Representative in House of Representatives in Austin at Youth & Government Hi-Y Model Legislature
4. Student Council—1958-1960
5. Regan High School Bowling Team—1958-1959
6. American Legion Club—1958-1960
   (a) Program Chairman
7. Student Rotarian for month of December 1959
8. Member of Junior Historians—1959-1960
9. Top Student of 1960 Graduating Classes in High School

Church Activities

1. Member of St. George Orthodox Church
2. Member and Chaplain of SOYO
3. Former Chief Altar Boy
4. Member of Church Choir
5. Transportation Chairman for Church Annual Picnic
6. Winner of Alpha Omega Award
   (a) 1st awarded in Texas
   (b) Award given through Scouting and the Church for outstanding leadership and service in the Church

Other Activities

1. Member of DeMolay
2. Scouting
   (a) Cub Scouts—Pack 50
   (b) Boy Scouts—Troop 9
      (1) Senior Patrol Leader
   (c) Explorers—Post 9
      (1) Former President of Post 9
      (2) Emergency Service Explorer
      (3) Silver Award
      (4) Eagle Scout Merit Badge
   (d) Presently Junior Assistant Scoutmaster—Troop 9

Geneva-Marq Church Site. A temporary wooden cross is placed on the site of the new $250,000 St. Michael's Syrian Orthodox Church. Shown with their hands on the shovel for groundbreaking are the Rev. Michael Buban, center, pastor; Thomas A. Baroody, left, president of the parish, and John B. Kashout, right, building chairman.

St. Michael's, Geneva, New York

by Mary Ann John

Many happy, historical, and long awaited events have taken place in the gem city of the Finger Lakes region of New York State. Geneva, which is located on the top of forty-mile long Seneca Lake, will have its new, big, beautiful church ready for Christmas. We feel that this great gift to us will be occupied at a most appropriate time.

About seventy Sunday School children took part in moving-up day events. Guided by the Sunday School leaders and teachers Louise Hessney, Mary Ann John, Barbara Essa, Norma Michaels, Pat Abraham, Beverly Hessney, all children over the age of seven went to Confession with a full knowledge of memorized prayers and methodics of making a completely Orthodox confession. Even Fr. Michael was impressed with the correctness and exactness and sincerity with which the children went to confession. That solemn morning of Communion was a tremendous

example even to some of our 'lost generation' who since that day have been studying from our School materials and have become better and more DOING Orthodox Christians. The afternoon events were successfully begun with a breakfast served by the Mothers of School children who helped make many programs happy and memorable events this years.

On June 5th, we all went to the former site of the huge parish house on Genesee Street. The house had been demolished in the name of progress, and on this day we witnessed a highly impressive Orthodox groundbreaking ceremony, which again proved to us that Orthodoxy has everything and is fully complete in every imaginable ceremony. The place of honor this day was held by our old founder parishioners still living who themselves had dug foundation and laid brick on mortar on brick for the old church on Geneva Street exactly forty-five years ago. Imagine the atmosphere of a beautiful 73 degree day with our Abuna Buben intoning and going through the ageless ritual and rubrics with responses from our choir led by Jewel Hara. You could hear a pin drop, and the many Roman and Protestant friends present were awestricken at this inspired ceremony. Mayor Harold Simpson gave a warm address and thanked us for the contribution that Orthodoxy has made and continues to make to the community. Thomas A. Baroody spoke as parish president and then in the name of the Geneva Common Council of which he is also the president. John B. Kashouty retold the story of the parish's early years. Fr. Michael after a brief message finished the ceremony by planting a wooden cross at the site of future altar, and sang 'many years' for all living and 'memory eternal' for all departed parishioners. Joseph John is taking movies from the demolishing of parish house and excavation through foundation and step by step until church is finished. We hope to show these movies, (which will be placed in parish library archives) at the corner dedication which is being planned for latter November when Allah Rod our Beloved Metropolitan Antony Bashir will be with us for a celebration never before held by anyone in the Fingerlakes region. Our groundbreaking day was Pentecost, the Apostles received the Holy Spirit. We pray God bless us in His work.

For the second time in two years our club has sponsored a "Syrian Smorgasbord." This year it was held at the largest hall in Geneva. Imagine our joy when an hour after opening more than 400 people showed up to eat Kepie, Shariee, Tabelube, Salade, leban, hemseeyea, and other Syrian delicacies, not mentioning Syrian bread which was the hit of the day. A display of Syrian articles lay on five tables and the day was completed with dancing. We wish to thank the delegation from Syracuse who by now are almost part of us. Josephine Dewey, Harry George, and Mitchell Abraham organised the event. Joseph Michaels and Tim Baroody helped the ladies in the kitchen with most of the heavy dishes.

Before closing, we should mention that our meetings are temporarily being held at Peter's Ice Cream Store which is run by our parishioners, Clyde and Mary Jones. We feel like high-schoolers again sitting in booths. . . . If you come to Geneva, you can usually find Father Michael at noon at the corner of Genesee and Lafayette watching his ARK go up, waiting for the day when he can gather us all in it and guide us further through the waves of life. . . . Our club had a busy day helping to move ABUNA to the new rectory on Oak St. . . . Khourie is thrilled at living in a normal sized home again and the children, Karen, Mark, and Joanne, have a big fenced-in green yard, where they have swings, a slide, a gymset and sandbox. Karen is only a block away from school. . . . This year we also mark the climax of six years that our priest and family have been with us. May God grant him the might to continue showing us the light.

The Eastern Orthodox Council of Metropolitan Toronto and Its "Manifestation of Orthodoxy"

by David Millard

About the end of 1959, the Rt. Rev. Archmandrite Gregory Abboud, Pastor of St. George's Syrian Orthodox Church in Toronto sent a letter which he signed, along with the President of his Church, Mr. John K. Abraham, to all Orthodox Churches in the city, asking them to come to a meeting, to discuss the possibilities of organizing a Council on behalf of all Orthodox Churches. The response was great, and during the meeting which was held at St. George's Syrian Orthodox Church, it was learned that the Orthodox people in Toronto number over one hundred thousand. At the second meeting which was held again in St. George's Church, on January 3rd, 1960, the following officers were elected: Chairman, Rt. Rev. Archimandrite Gregory Abboud; Vice-Chairmen, Very Rev. Peter Sametz, Very Rev. John Diachina, Rev. Jordan Dimoff; Secretary, Mr. Marko T. Pilivancheff; Treasurer, Mr. Tony Lupu; Co-ordinators, Mr. William Sametz, Mr. James Vasoff.

Churches composing the Council are the following: Cathedral of Our Saviour Russian Orthodox Church, Holy Trinity Russian Orthodox Church, St. Andrew's Ukrainian Orthodox Church, St. Anne's Ukrainian Orthodox Church, Sts. Cyril & Methodius Macedono-Bulgarian Cathedral, St. Demetrius Ukrainian Orthodox Church, St. Ephrosinia Byelorussian Greek Orthodox Church, St. George Church of the Greek Orthodox Roumanian, St. George's Syrian Orthodox Church, St. Sava Serbian Orthodox Church, St. Vladimir Ukrainian Orthodox Cathedral.

May 15th, 1960, was a great date in the history of these Orthodox communities, and marked the beginning of the Council's activities. It was unanimously decided by the Council to hold an event to which representatives of the Orthodox Churches and non-Orthodox and the Canadian public would be invited. The response from the Federal, Provincial and Local Governments was very gratifying. Sixteen hundred people were present at the big and great Massey Hall to hear the Chairman of the Council, Her R. H. Princess Ileana of Roumania and the Very Rev. S. W. Sawcshuk, Dean of St. Andrews College of the University of Manitoba. Three outstanding choirs sang hymns appropriate for the occasion. The overall impression was magnificent. His Honour the Lieutenant Governor of Ontario and His Grace Bishop G. Snell of the Anglican Church were particularly touched and moved. Television, Radio, and the entire press carried the news wiedly and made Orthodoxy known a little better.

Here are some of the Council's purposes and aims:

1) To promote a closer relationship and understanding between all Orthodox Churches in Toronto
2) To promote the understanding of Orthodoxy to Canadians.
3) To deepen the roots of Orthodoxy in Canada.

Speech is the index of the mind.—*Seneca.*

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—*Margaret Fuller*

Life! We've been long together
Through pleasant and through cloudy weather;
'T is hard to part when friends are dear—
Perhaps 'T will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not good-night—but in some brighter clime
Bid me Good-Morning. ..—*Anne Letitia Barbauld*

NEWS AND ARTICLES

1. *The Word* goes to press on the tenth of each month for the issue of the following month. It is usually mailed on the twenty-fifth of the month, so it will be in your hands by the first of the month of issue. We expect your articles and news reports not later than the ninth of the month, so that we may be able to print them in the current issue.

2. We will be glad to print all the pictures you want with your articles, providing that you will pay only for making the cut—not more than $10.00. There will be no charge for anything else. Please mail your check with each picture. We hardly have a minute to send statement. *The Word* is not a business project—it is a means of serving our people.

Official Statement Of Facts Concerning The Unity Of The Archdiocese

August 11, 1960

To our most beloved brothers in Christ, the Loyal pastors of the churches and the members of the Board of Trustees of the Archdiocese and to all the presidents of church organizations in the Archdiocese of New York and all North America.

For twenty-four years we have been struggling for the unity and peace of our Holy Church in North America. Our main aim all these years was the continued welfare and progress of our Archdiocese. Our many efforts and sacrifices in this sacred cause are well known to all of you and need no further proof.

Immediately after our Special Meeting at Toledo, Ohio, on January 13, 1960, which was blessed by His Beatitude, we submitted the names of the three candidates chosen by secret ballot to His Beatitude and the Holy Synod for the election of one of them as Bishop of Toledo to be our assistant in accordance with the decision of the Patriarchal Council of May 1959 and November 1958.

With no word from His Beatitude, we wrote again repeating our urgent appeal on the following dates: January 29th; February 27th; March 11th; April 1st; April 5th. On the same day, April 5th, 1960, we received from His Beatitude a letter dated 23/3/60, that he received all our communications and has been trying his best to call a meeting of the Holy Synod to elect the bishop.

Again we wrote on April 8th; April 30th and May 4th. Another letter was received from His Beatitude dated May 14th, received June 2nd, assuring us that all will be well as soon as he can hold a meeting of the Holy Synod, and informing us that His Eminence Metropolitan Elia Saleeby of Beirut will be coming to the United States for a personal visit and he will study the whole matter with us and report to His Beatitude upon his return, and that immediately upon his return the Synod will meet. On June 2nd, we wrote His Beatitude that we will be glad to welcome His Eminence the Metropolitan of Beirut and give him all the facts.

On Tuesday afternoon, May 23rd, we received a cable from Metropolitan Saleeby that he will arrive in New York at 4 p.m., Wednesday, May 24th. We were in Montreal on that day, and had to rush to New York in a great hurry to be able to meet His Eminence the next day. We had several meetings with His Eminence and gave him all the facts he wanted, and he fully agreed that the solution of the Patriarchal Council of November 1958 and May 1959, is the only way for our problem. His Eminence promised to submit his report to His Beatitude and the Holy Synod immediately upon his return home. Meanwhile we wrote His Beatitude about our meeting with His Eminence and requested we be given adequate time to attend the special meeting of the Synod when the date is finally set.

On June 23rd, with no word from His Beatitude, we wrote again, and on July 6th, another letter was sent appealing for a quick decision on the meeting of the Synod for the election of the bishop.

On July 23rd, while in Ottawa, Canada, for St. Elias Day, a letter was forwarded to us from His Beatitude that a special meeting of the Holy Synod was called for 10 a.m., July 26th, 1960, at Damascus, for the election of the bishop of Toledo from the three candidates chosen by secret ballot. . . . Also a telegram was receivd ferom His Beatitude as follows: "Please nominate three candidates for Bishopric Rio Janeiro Brazil." This was most shocking to us, and immediately the following cable was sent:

"Patriarch Theodosios and the Holy Synod—Damascus, Syria.
"Letter and cable received today. Not given adequate time,
"unable to attend meeting. Will not accept anyone outside
"our three candidates for bishop of Toledo. Rio Janeiro elec-
"tion will divide Brazil. We advise emphatically against it.
"Metropolitan Antony."

A long letter supporting this cable was mailed on the same date to His Beatitude and the Holy Synod.

On August 2nd, 1960, we received several letters and cables from our loyal friends in Syria and Lebanon, and a long letter from their Eminences Metropolitan Ignatius Hureiky of Hamah and Elias Moawad of Halab stating that on July 26th and 27th, 1960, only six Metropolitans met at Damascus: namely—Epiphanios of Akkar; Nifon of Zahle; Alexandros of Homs; Paul of Merjayoun; Photios of Baghdad and Gabriel of Ladikia,—and in spite of the fact that they do not make a canonical quorum (seven of the 13 Metropolitans of the Patriarchate now living and active are required for a quorum) they decided to postpone the election of the Bishop and Toledo and send Metropolitan Epiphanios of Akkar as a Patriarchal Vicar to Toledo for six months to study the problem ! ! ! ! and report to the Patriarch ! ! ! ! . . . Immediately upon learning of this uncanonical meeting and most shameful act Metropilitan Hureiky and Moawd together with the leading members of the Patriarchal Council in Syria and Lebanon wired their protests of the Patriarch asking him to stop this unlawful act against the Holy Canons and the Constitution of the Patriarchate. Facing the flood of protests from the leaders of the Patriarchate His Beatitude immediately ordered to whole thing stopped, and sent us the following cable dated August 2nd: "Execution last meeting decision postponed. Letter follows. Patriarch Theodosios."

August 6th, the following letter No. 115/2, Dated August 2, Damascus, Syria, was received from His Beatitude:

"In view of what was published in the newspapers regarding the decision of the last meeting of the Synod on July 27th, to send Metropolitan Epiphenius of Akkar to Toledo, Ohio, to complete the study of its problem to be regarded as an independant Archdiocese, we have received many protests by wires and letters from many leading members of the General Patriarchal Council stating that: 1st, this act will delay the canonical election of the Bishop of Toledo and contradict the canonical decision of the Patriarchal Council taken in an canonical meeting that a Bishop of Toledo must be elected; 2, That the problem of Toledo has been well studied and fully covered and is now ready for election; and 3rd, that the session of the Synod was not legal because there was no canonical quorum to act in accordance with Articles 62 and 64, which reads as follows: *The Holy Synod shall consist of the Patriarch as president and the active Metropolitans of the Patriarchate as members. And to be canonical every meeting must be attended by the majority of the active Metropolitans,* and *no one shall be allowed to vote by proxy.*

"And in accordance with article 66: which grants the Patriarch the right to return to the Synod within one month any and every decision that he deems unacceptable to him and needs reconsideration;

"Therefore, to avoid the troubles that might arise, we decided to stop the execution of this decision and return it to the Holy Synod."

This in brief is the translation of His Beatitude's letter. And in this letter he asks all of the Metropolitans to come to Damascus for a Special Meeting of the Holy Synod on August 23rd, 1960, to finally finish this business.

Immediately, on August 6th, we wrote His Beatitude requesting that he change the date of the meeting from August 23rd to September 13th or 14th, to allow us and our brothers in Christ the Metropolitans of Argentina and Brazil enough time to attend — and once for all put an end to the whole problem of the Church of Antioch. We also got in touch with our brothers in Christ Metropolitan Swaity and Metropolitan Forzley of Argen-

tina and Brazil to be ready for the trip to Syria immediately after we receive the confirmation of the new date of the meeting.

On Thursday morning, August 18th, the following cable was received from His Beatitude:

"Metropolitan Epiphanios left today Beirut Toledo against Holy Synod decision =

Patriarch Theodosios"

We ask all of our clergy and churches to have nothing to do with this uncanonical visitor, and to abide by our written instructions.

The whole problem must be solved by the hierarchs, and there is no reason why others should engage in useless arguments or discussions on the local level. Pray for the peace of the Church and avoid useless discussion of these unfortunate circumstances.

Now we have reached the end of the road, and in our next Convention in Houston we expect every priest and every church to be fully represented to finally take the right step toward the future. It will be very wise if any number of our Trustees and leaders of the various parishes accompany us in this final trip. All those who are able to make the trip please notify us as early as possible. We must leave on Monday evening at 8:30 by Jet direct to Beirut, and will arrive there in about 14 hours flight. This will be on September 12th if the meeting is scheduled for the 14th of September. The whole trip will not take more than a week if one is forced to return in a hurry.

For the last twenty-four years we have been struggling to keep the unity of our Archdiocese — not only for ourselves, but all our beloved people in North America. Any division of this sacred unity is very harmful and will spread confusion everywhere. We must do all we can at this critical last hour to stop the evil hands working to divide us. With the help of God and your loyal support we shall remain united.

Our last request of all our beloved clergy and church organizations is NEVER TO ACCEPT IN THEIR CHURCHES OR IN THEIR PARISHES ANY CLERGYMAN OR ANY BISHOP — NO MATTER WHO MAY BE — WITHOUT A SPECIAL LETTER SENT TO THEM UNDER OUR SIGNATURE AS THEIR LAWFUL AND CANONICAL BISHOP. This will keep our unity, and no trouble maker will ever be able to divide us against each other.

With our blessing and best wishes until we meet in Houston,

Yours in Christ,

✠ Metropolitan Antony

Brooklyn, N.Y.
August 20, 1960

METROPOLITAN EPIPHANIOS ARRIVED IN TOLEDO AGAINST HOLY SYNOD'S DECISION

For Immediate Release to the Press.
Also To Be Read in All the Churches.

In reply to the man telegrams and calls regarding the shocking uncanonical visit of Metropolitan Epiphanios Zayed of Akkar, Lebanon, to Toledo, Ohio, the following official Statement of facts is hereby issued:

On Thursday morning, August 18th, 1960, the following cable was received:

"METROPOLITAN ANTONY - BROOKLYN, N.Y."

"Metropolitan Epiphanios left today Beirut Toledo Against Holy Synod's Decision."

(Signed) "PATRIARCH THEODOSIOS".

On Saturday morning, August 20th, 1960, the following letter was received from His Beatitude the Patriarch:

"To our beloved brother in Christ Metropolitan Antony of New York and all North America — Greetings in the name of our Lord and redeamer.

"Today, Wednesday, August 17, 1960, we were informed in the afternoon, that Metropolitan Epiphanios left Beirut by a Pan American Plane to Toledo, at 8:30 A.M., with a special Lebanese passport.

"Immediately we inquired of the Lebanese authorities who confirmed the news, and we cabled the information to you. We also took the matter up with the local authorities, and cabled the American Immigration Authorities in Washington, New York and Cleveland, Ohio as follows: Will keep you informed of all new developments, and expect you to take all the necessary measures.

(Signed) Patriarch Theodosios

Damascus, Syria, August 17, 1960

Exact copy of cables to United States Immigration in Washington, D.C.; New York, N.Y., and Cleveland, Ohio sent from Damascus by His Beatitude:

Damascus, Syria, August 18, 1960.

"Patriarchal greetings. Metropolitan Epiphanios Zayed, chief of the Diocese of Akkar, Lebanon, dependency of our Patriarchate, SECRETLY departed to U.S.A., namely Toledo, Ohio, *without our supreme authorization and in spite of our official warning*. Please take notice, and communicate competent services that his presence in U.S.A. and Toledo diocese is ABSOLUTELY ILLEGAL AND PREJUDICIAL. Your prompt action will greatly oblige. Yours sincerely, (Signed) Theodosios VI, Greek Orthodox Patriarch of Antioch and all the East."

In view of the disobedience of Metropolitan Epiphanios to the decision of the Holy Synod and the orders of His Beatitude the Patriarch, we feel it is our duty as the canonical shephard of the North American Archdiocese, to request of all our faithful clergy and laity in all North America, to having nothing to do with this uncanonical visitor until he returns to obedience of his Mother Church.

✠ Metropolitan Antony Bashir
Archbishop of New York and all North America
Syrian Antiochian Orthodox Archdiocese

Brooklyn, N.Y., August 20, 1960

Second Meeting of Orthodox Bishops

The second meeting of the Bishops of the Canonical Eastern Orthodox Jurisdictions in America took place on Wednesday, June 8, at the Greek Archdiocese of North and South America, 10 East 79th Street, New York City. As at the first meeting, which was held at the Greek Archdiocese on March 15, 1960, the Most Reverend Iakovos, Archbishop of the Greek Orthodox Church of North and South America, presided as the Exarch of the Ecumenical Patriarchate of Constantinople. Those present

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Greek Metropolitan Dies in Istanbul

ISTANBUL (RNS) — Greek Orthodox Metropolitan Agathangelos of Kydonea died here at the age of 75 after a short illness. An expert in Byzantine music and the author of important religious books, he served many times as a member of the Holy Synod of the Ecumenical Patriarchate in Istanbul.

Ecumenical Patriarch Warns Churches Against Avoiding Publicity

ATHENS (RNS) — Ecumenical Patriarch Athenagoras of Istanbul was quoted by an Athens newspaper as having said in an interview that he is "against the prevailing tendency of avoiding publicity of some events which are unfavorable to the church."

The Patriarch is the supreme leader of some 300,000,000 Eastern Orthodox believers around the world.

include: Bishop John of San Francisco, representing Metropolitan Leonty of the Russian Orthodox Greek Catholic Church of America; Metropolitan Antony Bashir of the Syrian Antiochian Church; Bishop Bohdan, Primate of the Ukranian Orthodox Church of America; Archbishop Palladios of the Ukranian Orthodox Church; Bishop Andrei Moldovan of the Romanian Canonical Missionary Church in the United States and Canada; Bishop P. Chornock of the American Carpatho-Russian Orthodox Church; Bishop Mark Lipa of the Albanian Orthodox Church of America; Metropolitan Andrey of the Bulgarian Diocese of North and South America and Australia. Represented also were Metropolitan Boris Patriarchal Exarchate of the Russian Orthodox Catholic Church in America; and Bishop Dionisije of the Serbian Eastern Orthodox Diocese in the United States and Canada.

Resolution of the Conference of Ruling Hierarchs establishing a Provisional Episcopal Conference and outlining its structure and functioning.

PREAMBLE

In the Name of the Father, Son and Holy Spirit. Amen.
"Behold how good and how pleasant a thing it is for brethren to dwell together in unity." (ps. 132, V.)

For the last one hundred and fifty years the Orthodox Church in America has been blessed with many marks of divine favor. Her beginnings in this country were humble. Planted by a handful of Missionaries in Alaska and nourished by successive waves of immigration from Orthodox lands, she is now a great and flourishing member of world Orthodoxy. All of the faithful brought here the treasures of their national Orthodox traditions, so that the American Church is the inheritor and custodian of the glorious *paradosis* of the Apostles, Fathers and the Oecumenical Councils. Fully integrated in American society the Church is here to remain, to grow, and to bear witness to the true faith. At the moment when the United States assumes an always greater responsibility in the world community, the presence of Orthodoxy in America acquires a new significance and calls for better forms to express her common testimony. By the mercy of God our unity of faith has been preserved, but the time has come to actualize this unity in all those fields in which a common effort is required.

Resolutions

I

Therefore we, the hierarchs of the American Church, have decided to establish (a provisional Synod,) (or standing espiscopal conference,) without reference to the civil laws, for the consideration and resolution of common problems, the coordination of effort in matters of common concern, and the strengthening of that unity which is the essence of Orthodoxy.

(a)

We further determine that (the Synod,) (or Conference,) meet twice annually for the mutual exchange of information and decisive action, and at other times in emergencies, and that the continuing work of the Synod (or Conference) be assigned to Commissions of experts who shall work as directed by the Synod (or Conference) and submit biennial reports, in advance, to the meetings of the hierarchs;

(b)

that the office of presiding hierarch pass in turn, annually, to the ruling hierarchs of the major national jurisdictions;

(c)

that a standing Commission of theologians or administrators, representing the major hierarchs and appointed by them, be delegated to supervise the work of the appointed Commissions, provide appropriate items for the agenda of the meetings, and keep the hierarchs informed of all matters relative to the interests of the Synod (or Conference) and its activities,

It is determined that among those commissions to be enabled by the hierarchs, priority be given to the following agencies:

. —The *Orthodox Christian Education Commission.* Approving the body that has been in existence for six years with the official approval of some of the jurisdictions, we decided that it is a part of the structure of the Conference (or Synod) and shall be provided with an adequate budget.

2—The *Orthodox Catholic Committee on Scouting.* This already existing body is now attached to the standing Synod (or Conference) for direction and budget.

3—The *Orthodox Committee on College Work.* This already existing Committee with a director who is doing the work of preliminary organization with the help of the National Council of Churches which is providing office space, secretarial help, and advice, is incorporated into the program supervised by the Synod (or Conference.)

4—The *American Orthodox Committee on Relations with non-Orthodox Religious Bodies.* This Committee proposed by some of the jursidictions, is to concern itself with relations with the World and National Councils of Churches, and non-Orthodox denominations on the level of theological conferences, practical cooperation, proselytism, and the reunion of the non-Orthodox.

5—The *Council of Eastern Orthodox Youth Leaders of America,* is brought under the direction of the Synod or Conference of bishops for the coordination of its efforts. This body shall be asked to contribute to the budget of the Synod (or Conference.)

6—A *Committee on Chaplaincies* in the armed forces and welfare institutions will be established to set and maintain standards of service and control relations with non-Orthodox ministers in these fields.

7—A *Committee on Theological Education* will be set up to study the requirements of the American Church in clerical training and set objectives and basic standards for pre-ordination training.

8—A *Committee on Standardized Liturgical Texts.* One or more very full committees of theologians, liturgiologists, and philologists shall be appointed to provide standard English translations of the liturgical texts for the use of those who may need them.

9—A *Vigilance Committee* of Orthodox attorneys and legislators shall be appointed to keep the hierarchs informed of legislation or executive action of interest or importance to the Church, and to render advice and assistance in the event of need.

10—A *Missionary Commission* shall be set up to study the needs and opportunities of the jurisdictions in the external and internal mission fields of the Church, here and abroad, to point out opportunities or failures, and to suggest areas in which budget requirements might be met.

11—A *Committee on Budget and Fund Raising.* A committee shall be appointed by the hierarchs to provide for the financial support of the projected Committees and Commissions by a pro-rata assessment on the participating jurisdictions and by all other good means.

II

1. To interrelate the work of the various committees appointed and serve as a common clearing house of information, a General Secretariat shall be established to work in close coordination with the Standing Commission established in I (c) above, with an office and budget to be established by the hierarchs.
2. Appointments to the various committees and commissions will be made by the ruling hierarchs of the participating jurisdictions in number to be determined by them.

III

1. The time and place of each regular session will be determined by the last previous session. All hierarchs attending an announced meeting shall constitute a quorum, and in the absence of the presiding hierarch shall elect a chairman *pro tem.*
2. It is the duty of the General Secretary to announce in due time the date and place of each meeting.
3. All decisions of the Synod or Conference shall require unanimity to be valid.

Revised Edict from Your Archdiocese

THE TYPIKON

(For Sunday's Divine Liturgy)

Prepared by

THE RT. REV. ARCHIMANDRITE GREGORY ABBOUD

Pastor of St. George's Syrian Orthodox Church

Toronto, Ont., Canada

Note: Many readers of the Typikon have written to me asking that I include in the "Sunday's Divine Liturgy Typikon", the Eothina of the Sunday. For the benefit of those readers I will include the Eothina of every Sunday of the year, even though the Eothina is not a part of the subject about which I write. — G.A.

ABBREVIATIONS: SAP for Sunday After Pentecost; OPB for Orthodox Prayer Book; HP for Hymns of Praise; TDL for Three Divine Liturgies; OHE for Orthodox Hymns in English.

SUNDAY, SEPTEMBER 4, 1960: Moses the Prophet and Babylas the Martyr among Priests, Bishop of Antioch.

1) Second Eothina (p. 201 OPB)

2) 3rd Antiphon: Troparion of the Resurrection, tone 4 (p. 7 HP)

3) After the Hymns of the Little Entrance, the Troparion as in 2, the Troparion of the Patron Saint of the Church and the Kondakion of the Nativity of Our Lady: "By Thy holy-birth-giving. . ." (p. 291 OPB)

4) The Epistle and the Gospel are the 13th SAP (p. 238 OPB)

Note: September is the first month of the Ecclesiastical year.

SUNDAY, SEPTEMBER 11, 1960: The Righteous Theodora of Alexandria.

1) Third Eothina (p. 203 OPB)

2) 3rd Antiphon: Troparion of the Resurrection, tone 5 (p. 8 HP)

3) After the Hymn of the Little Entrance, the Troparion as in 2, the Troparion of the Nativity of Our Lady: "Thy nativity O Theotokos. . ." (p. 288 OPB), of the Patron Saint of the Church and the Kondakion of the nativity of Our Lady: "By Thy holy-birth-giving. . ." (p. 291 OPB)

4) The Epistle and the Gospel are for the Sunday before the Elevation of the Cross (p. 248-49 OPB)

SUNDAY, SEPTEMBER 18, 1960: Eumenius, the Wonder-Worker, Bishop of Gortyna.

1) Fourth Eothina (p. 204 OPB)

2) 3rd Antiphon: Troparion of the Resurrection, tone 6 (p. 9 HP)

3) After the Hymn of the Little Entrance the Troparion as in 2, the Troparion of the Elevation of the Cross (p. 14 HP), of the Patron Saint of the Church, and the Kondakion of the Elevation of the Cross: "Do Thou, who of Thine own good will. . ." (p. 25 OPB)

4) The Epistle and the Gospel are for the Sunday After the Elevation of the Cross (p. 249-50 OPB)

SUNDAY, SEPTEMBER 25, 1960: Euphrosyne the Righteous.

1) Fifth Eothina (p. 207 OPB)

2) 3rd Antiphon: Troparion of the Resurrection tone 7 (p. 10 HP)

3) After the Hymn of the Little Entrance the Troparion as in 2, the Troparion of the Patron Saint of the Church, and the Kondakion: "O Undisputed. . ." (p. 12 HP)

4) The Epistle is for the 14th SAP (p. 240 OPB) and the Gospel is for the 18th SAP (p. 254 OPB).

SUNDAY SCHOOL PLAN 1960-1961

TO: *Our beloved Pastors and School Superintendents*

Please read the following edict, and be prepared to abide by it by September 1, 1960:

I. We want you to understand that we have had an Archdiocese Dept. of Religious Education for several years. It has a director.

II. Our aim, through the Department, is to unify all Church Schools throughout our Archdiocese.

A. We want them to use the same materials, we want them to have similar calendars of activity, and we want them to operate in the same ways.

B. In order to do this, our Department has a simple plan—which is very easy to understand. It is as follows:

(1) To let the Archdiocese Department of Religious Education plan your school year for you.

(a) How many teachers you will need.

(b) How many age groups to have.

(c) When to begin and end the school term.

(d) How much time to devote to Orthodox study (25 min.), and how much to Bible Study (20 min.) for the children.

(e) What kind of activities to use for a healthy annual school program.

(f) Etc. . . .

(2) To let the Archdiocese Department of Religious Education decide what Orthodox materials are to be used for each age group in your school.

(a) Your task becomes easy — you need only decide *how many* children will need materials; and order for your children from the Archdiocese.

(b) You may use your own methods of presenting the assigned materials to the children in your school.

III. Through the above plan, your school will always have the benefit of expert planning — even though you may (temporarily) be without an excellent Sunday School leader in your particular parish.

IV. The plan will be changed from year to year as we see the need for adjustments. Local Superintendents and Pastors will suggest many new ideas also. But the important thing to understand is that the Local school will receive its plan of operation from the Archdiocese. It will use this plan (with minor adjustments to fit the special needs of its own parish), and will *not* prepare its own plan.

V. The enclosed Charts and Instructions will tell you:

A. About a "Guild" to help your school.

B. About a *suggested* schedule — with special emphasis on Orthodox Study — every child MUST get 25 min. of Orthodox instruction, and 20 min. of Bible study.

C. About your school library, which is another MUST.

D. about visual aid material — a very important need.

E. About the school term.

F. About the charts of required materials.

VI. *How to read the charts:*

A. First — select the chart which fits your school by deciding how many pupils you have.

B. Then — divide your school into age groups ACCORDING TO THE CHART. After such division, you may call these groups any name you choose. Kindergarten, First, Second, Age group 5, Beavers, or any name. (As long as you use the material assigned for that age.)

C. Then — give each age group the number of teachers it needs ACCORDING TO THE CHART. (In the large school each class will need 2 regular teachers.)

D. Then — Order your material.

1. For *Orthodox* study, order EVERYTHING assigned on the chart for each age group. You will find these listed under the left hand column. You must decide on HOW MANY to order.
2. For *Bible* Study, we suggest material use for each age group. You will find these listed under the right hand column. You may use any similar material, as long as it is colorful and interesting.
3. For your *Library,* order from the enclosed. . . This is an important need for oral reports, also as reference sources for the teachers.
4. Your *visual aids* can be collected gradually over a period of time. AT PRESENT we have a very helpful set of slides of the Divine Liturgy, Sacrament of Baptism, and Holy Matrimony.

VII. There will be things which you must decide for yourself:

A. Some kind of records system for attendance and rewards.

B. Some kind of transportation system.

C. What activities best suit your climate for extra pleasure.

D. How to present this colorful material, and *how much* can be covered in the time allotted. Your teachers must take this material and spread it out over the school term so that the children get the most benefit.

VIII. You always have the Archdiocese Department of Religious Education to refer to when you are puzzled about any part of this new plan. Naturally, any plan must be adjusted to fit your needs — but we want you to use our *basic* plan as a blue print, and build your school from it.

For many years have I heard the cry from every part of the Archdiocese for strong central control. Could it be possible that I have been oblivious to such cries? No, my beloved ones, I have always been aware of these needs! But we were growing, and needed time. Now we are ready to try a great experiment of central control; and we are doing it in a most important part of church work — in the church Sunday Schools. We expect you pastors and school leaders to help us.

With my blessings and all good wishes,

✠ Metropolitan Antony

INSTRUCTIONS

I. SUNDAY SCHOOL GUILD:

Desirable in every parish, is the establishment of a Guild. It consists of any persons interested in helping the Church School.

Officers:

President
Vice President
Secretary
Treasurer

Purpose:

To raise funds and to help the faculty.

Meetings:

(Once per month)

II. SUBSTITUTES:

Since most classes have two teachers in the large school, the requirements for subs is small. Two general subs will suffice. The Superintendent may be one. Medium and small schools act according to needs.

III. SCHEDULE

This is a SUGGESTED Schedule, and may be changed to suit the parish needs. . .

A. 10:00 to 10:25 A.M. . . . . Assembly Period

1. Songs (Orthodox only)
2. Stories
3. Movies
4. Religious talks
5. Report & announcements.

10:25 to 10:30 A.M. . . . . Go to classes.

10:30 to 11:15 A.M. . . . . Class studies.

1. Orthodox study — 25 min.
2. Bible Study — 20 min.

11:15 to 11:20 A.M. . . . . Rest Period (relief of children)

11:20 to 11:30 A.M. . . . . Proceed to Church

1. Teachers usher own classes
2. Pupils should sit with the teacher, but may sit with parents if desired.

B. Jr. & Sr. Highs — Class 10 to 11 A.M. (then ushered to church). No assembly unless an interesting movie or talk.

C. Altar boys must have card from Priest as excuse from class — 10:45.

D. Choir members may be excused for duty at 10:45 A.M.

IV. SIZE OF CLASSES:

In any school, Small, Medium, or Large, no class should exceed 15 pupils. If too many of a particular age, then divide them into two or more sections.

SCHOOL LIBRARY

Each School *must* have a library, consisting of books which are not generally used in class work, but which may be borrowed by any teacher for "Supplementary" study in the class, special assignment, and research for class oral reports. A fair library should have at least the following, and more if possible (depending on size).

	No. Copies
All Bible Study material being used (Save year by year for the file)	2 each
Beginner — Orthodox Instruction Book	15
Primary Orthodox Instruction Book	15
Junior Orthodox Instruction Book	15
Intermediate Orthodox Instruction Book	15
Advanced Orthodox Instruction Book	15
Divine Liturgy	15
Pocket Prayer Book	15
Duties of Church Members	15
Typika	15
ABC Coloring — Beginner	15
ABC Coloring — Primary	15
ABC Lessons	15
ABC Ikons of Forty Saints	15
Catechism	15
What is the Eastern Orthodox Church	15
Twenty Parables of Our Lord	15
Orthodox Christian Year	15
Church History	15
Forty Saints	15
Studies in the Greek Church (per teacher)	1
Little Compline & Akathist Hymns (per teacher)	1
Service of Holy Unction (per teacher)	1
Hymns of Praise	15
Orthodox Hymns	15
Three Divine Liturgy in Music	15
Holy Bible	3
Any others approved by Pastor	

VISUAL AIDS

1. A 16 mm. sound movie projector.
2. A slide projector, with film strip adapter if possible.
3. Collection of "Color Slides" of the Divine Liturgy, with narrative, Baptism, Holy Matrimony, etc. . .
4. Map boards, flannel boards, bulletin boards, etc.

EQUIPMENT FOR THE SCHOOL

1. Chairs, tables, and divided classrooms.
2. Blackboards for each class.
3. At least one large bulletin board for the school.
4. A piano bench, and piano.
5. Storage space for books, supplies, etc. where no one will disturb.

Etc.

WHERE TO GET MATERIALS

All Orthodox materials listed anywhere in this plan are to be obtained by sending to the Archdiocese.

239 - 85th Street
Brooklyn 9, New York

We repeat: DO NOT SEND DIRECT TO ANY OTHER SOURCES FOR YOUR MATERIAL.

SUNDAY SCHOOL TERM

BEGINNING:

Each school term shall officially start on the *first* Sunday after Labor Day, which is in September.

ENDING:

The last day of classes shall be officially held on the *first* Sunday in June.

GRADUATION:

Each School shall arrange Graduation exercises, certificates of Diploma, and certain gifts to all students completing satisfactorily the requirements of the curriculum. A standard certificate will be issued, upon request, directly from the Archdiocese Dept. of Education. This graduation is for the specific purpose of recognizing the completion of the Sr. High grade and a high level of Sunday School education in the faith.

AWARDS:

A day should be set aside, at the end of each term, for the awarding of prizes of merit for attendance, achievement, and such other good works worthy of recognition. Such prizes to be considered by the local Sunday School Guild according to its wishes and means.

SPECIAL EVENTS:

It is a good practice, customary in most parishes, to have special events for the School, such as:

1. Communion breakfasts 3 or 4 times a year.
2. Annual Sunday School picnic.
3. Easter party and stage play.
4. Christmas party and stage play.
5. Hallowe'en party.
6. Thanksgiving party.
7. Valentine party.
8. Etc. . . Etc. . .

These are usually paid for by the Guild treasury, but the assistance of other church groups can be expected both in financing and the work.

LIST OF SUGGESTIONS

Added to the plan by the Committee of delegates at the Archdiocese Convention — August 7th to 11th, 1957

1. Suggested that:

   Where practical, report cards may be issued or the point system used, etc.

2. Suggested that:

   A Saturday morning class for Jr. and Sr. High pupils be taught by the priest.

3. Suggested that:

   Where already in use, or where preferred, public school grade system may be used instead of age-group system as a guide for division of Sunday School classes, providing the material assigned on the chart is used according to the age group indicated.

4. Bi-monthly meetings suggested:

   To be held *during* the Sunday School term, and to be conducted by the parish Priest. Purpose would be for the discussion of problems and for instruction of teachers.
   Also a six week seminar to be conducted at the discretion of the Priest for teachers and prospective teachers. This would be perhaps a 2 hr. meeting on history, dogma, liturgics, vocabulary, etc.

5. Suggested that:

   Some type of summer program of religious education be conducted for the children.

NOTE

These are merely suggestions, which may or may not be taken into the school program. All other parts of this plan are compulsory for every Sunday School in the jurisdiction of the Archdiocese.

CLASS AND MATERIAL CHART FOR SMALL (Less than 50 pupils) CHURCH SCHOOLS — 1959 - 1960

For Orthodox Study — 25 min. Required ***For Bible Study — 20 min. Required***

AGE GROUPS	NO. OF TEACHERS	ORTHODOX MATERIAL (Required)	OPTIONAL David C. Cook Bible Study Material
4 & 5	1	ABC Coloring — Beginners (Students) ABC Coloring — Primary (Teacher) Memory work — Pocket Prayer Book. Orthodox Instr. — Book I Visual-aids	Little Learners — Teachers and Students Outline Picture Stories (Optional gift). Large Colored Lesson Pictures (to hang)
6 & 7 & 8	1	ABC Coloring — Beginner (students) ABC Coloring — Primary (teacher) Memory work — P. Pr. Book Ikon coloring Book Orth. Instr. — Book II Visual-aids	My Bible Book — Teacher and Students My Sunday Paper (Optional gift) Large Colored Lesson Pictures (to hang)
9, 10, 11	1	ABC Lessons Ikon coloring Book Orth. Instr. — Book III Library Supplements Visual-aids	Bible Adventures — Students and Teacher Sunday Pix. — (Optional gift) Large Colored Lesson Pictures (to hang)
12, 13, 14	1	Orth. Instr. — Book IV Library Supplements Visual-aids	Looking Ahead — Students and Teachers Sunday Pix — (Optional gift)
Sr. High 15, 16	1	Orth. Instr. — Book V What is the Eastern Orth. Church Library Supplements Visual-aids	Christian Living — Students & Teachers

CLASS AND MATERIAL CHART FOR MEDIUM (50 to 150 pupils) CHURCH SCHOOLS — 1959 - 1960

For Orthodox Study — 25 min. Required *For Bible Study — 20 min. Required*

AGE GROUPS	NO. OF TEACHERS	ORTHODOX MATERIAL (Required)	OPTIONAL David C. Cook Bible Study Material
4 & 5	1	ABC Coloring Book — Beginner (Students) ABC Coloring Book — Primary (teacher) Memory Work — (Pocket Prayer book). Visual-aids	Little Learners — Students and Teachers Outline Picture Stories (Optional gift) Large Colored Lesson Pictures (to hang)
6 & 7	1	ABC Coloring Book — Beginner (students) ABC Coloring Book — Primary (teacher) Ikon Coloring Book Orth. Instr. — Book No. I Memory Work — Pr. Book Vis-aids	My Bible Book — Students and Teachers My Sunday Paper — (Optional gift*) Large Colored Lesson Pictures (to hang)
8 & 9	1	ABC Lessons Memory work — (P. Prayer Book) Ikon Coloring Book Orth. Instr. — Book II Visual-aids	(Same as ages 6 & 7)
10 & 11	1	ABC Lessons Ikon Coloring Book Orth. Instr. — Book III Library Supplements Visual-aids	Bible Adventures — Students and Teachers Sunday Pix — (Optional Gift) Large Colored Lesson Pictures (to hang)
12 & 13	1	Orth. Instr. — Book IV Library Supplements Visual-aids	Looking Ahead — Students and Teachers Sunday Pix — (Optional Gift)
Sr. High 14, 15, 16	1	Orth. Instr. — Book V What is the Eastern Orthodox Church Library Supplements Visual-aids	Christian Living — Students and Teachers

CLASS AND MATERIAL CHART FOR LARGE (150 pupils or more) CHURCH SCHOOLS — 1959 - 1960

For Orthodox Study — 25 min. Required *For Bible Study — 20 min. Required*

AGE GROUPS	NO. OF TEACHERS	To Meet Our Standards for Orthodox Students, This ORTHODOX MATERIAL (Required)	Some form of Bible Study is REQUIRED for each group. Material used is optional. We have found David C. Cook material to be successfully used in many parishes and list a suggested set for you.
Nursery 2 & 3		ABC Coloring Book — Beginners Memory work (Pocket prayer book) Cut outs. Visual-aids.	David C. Cook — Nursery Material — at the discretion of the Superintendent.
4	2	ABC Coloring Book — Beginners (students) ABC Coloring Book — Primary (teachers) Memory work (Pocket prayer book) Visual Aids	Little Learners — Students and Teacher's. Outline Picture Stories. (Optional gift) Large Colored Lesson Pictures (to hang).
5	2	ABC Coloring Book — Beginners (students) ABC Coloring Book — Primary (teachers) Memory work (Pocket Prayer book) Visual-aids	(Same as age 4)
6	2	ABC Coloring Book — Beginners (students) ABC Coloring Book — Primary (teachers) Memory Work — (Pocket Prayer Book) Ikon coloring book. Visual-aids	My Bible Book — Students and Teacher's. My Sunday Paper (Optional gift). Large Colored Lesson Pictures (to hang).
7	2	ABC Coloring Book — Primary (students) ABC Lessons — (teachers) Memory work — (Pocket prayer book) Orth. Instr. — Book No. I Visual-aids	(Same as age 6)
8	2	Ikon coloring book ABC Lessons — (students and teachers) Memory work — (Pocket prayer book) Orth. Instr. — Book No. II Visual-aids	(Same as age 7)
9 & 10	2	ABC Lessons — (students and teachers) Orth. Instr. — Book No. III Visual-aids	Bible Adventures — Students and Teachers. Sunday Pix. (Optional gift) Colored Lesson Pictures (to hang).
11 & 12	2	ABC Lessons (students and teachers) Orth. Instr. — Book No. IV Library Supplements. Visual-aids	(Same as ages 9 & 10)
Jr. High 13 & 14	1	Orth. Instr. — Book No. V Library Supplements. Visual-aids	Looking Ahead — Students and Teachers. Sunday Pix. (Optional gift)
Sr. High 15 & 16	1	Orthodox Church History — Upson What is the Eastern Orth. Church Library Supplements. Visual-aids	Christian Living — Students and Teachers.

BAPTISMS June to August

By: Fr. Gregory Abboud, Toronto, Ont.

MORDECAI, David Andre James; James Charles Millard and Jennie Elizabeth Jane, Feb. 13, 1931; Roy Abraham and Evelyn Assaf.

By: Fr. C. Abou Adal, Worcester, Mass.

ALTIF, Jameli Jenn; Thomas Altif & Anne Marie Pelloa, Ralph & Jane Altif.

By: Fr. Nifon Abraham, Norwood, Mass.

AYOUB, Kathi Ann; Russell Ayoub & Genevieve Tomm, Jan. 11, '60; George Ayoub & Caroline Elias.

CAMPISANO, Christopher John; John F. & Marilyn K. McKinney, Nov. 30, '59; Robert Bethoney & Sharon McKinney.

SMITH, Pamela Jean; David Nordstrom & Delal Assim, April 11, '60; Ernest & Sally Peter.

By: Fr. Gabriel Ashie, Englewood, N.J.

CHAFOULEAS, Andrew; Nicholas & Cleo Pappafohn, Sept. 29, '59; George Rozakis.

By: Fr. John E. Barrett, Cedar Rapids, Iowa

FARAH, Tammara Ann; George Eli & Barbara Fiala, Jan. 27, '60; Eli Abodeely & Bertha Moses.

NASSIF, Bryan Paul; Nicholas F. & Helen Boalby, Nov. 22, '59; Tufik Boalby & Wilma Nassif.

By: Metropolitan Antony Bashir, Englewood, N.J.

ASHIE, Regina Marie; Rev. Gabriel Ashie & Helen Marie Oscar, Feb. 2, '60; Victor Rahhal & Annette Campbell.

By: Fr. Nicholas Beshara, So. Glens Falls, N.Y.

GEORGE, Daniel Casper; Casper Abraham & Ann Tony, May 16, '60; Gary A. George & Mary Toney.

By: Fr. Michael Buben, Geneva, N.Y.

GEORGE, Daniel Frances; Abraham & Phyllis Maria Parisi, April 27, '60; James Gebara & Helen Chamis.

By: Fr. David Cassis, Utica, N.Y.

HADDAD, Cynthia Jean; Salim & Jean Elaine Caporiscio; April 21, '60; Solomon Hadded & Freida Marie Khammar.

MERCIER, Deborah Ann; Joseph Aurelio & Doris Ann Abbott, May 17, '60; James G. Abbott & Beverly Jean Mercier.

By: Fr. John Chromiak, Greensburg, Pa.

ABRAHAM, James Michael; Thomas S. & Adele Nasser, March 30, '60; Norman Nasser & Amelia Mansour.

ALBERT, Joseph; James A. & Dolores Lauffer, April 8, '60; Raymond Solomon & Margaret Minery.

CHARLEY, Deborah Ann; Tyron V. & Eileen Kurtaneck, Mar. 25, '60; Michael George & Eleanor Kurtaneck.

GEORGE, Lisa Dawn; Theodore Elias & Fay Hockenberry, Feb. 14, '60; Michael Asa & Agnes George.

By: Fr. Alexander Curry, New Castle, Pa.

ELIAS, Linda Lou; Louis & Georgette Vranesevich, Aug. 31, '55; Charles Davis & Mary George.

ELIAS, Louann Gladis; Louis & Georgette Vranesevich, Aufi. 29, '56; Charles Davis & Christine Kakiou.

HANNA, Douglas Jay; John & Della Thomas, Jan. 24, '60; Michael Thomas & Stella Moses.

JOSEPH, Donald Paul, Jr.; Donald & Mary Ann Valensky, oseph Valensky & Fiefe Farina.

JOSEPH, Nicholas; Donald & Mary Ann Valensky, Feb. 4, '60; Robert Abraham & Mary Makara.

TONEY, Debbie Lynn; Albert & Ruby Jacobs, Feb. 22, '60; Thomas & Ilene Toney.

By: Fr. Elias Dacy, Louisville, Ky.

GEORGE, James William; James William & Louise Koclanis, Sept. 29, '59; Karem Abraham & Minnie Gabriel.

By: Fr. George R. George, Danbury, Conn.

BEALL, Joanna Mary; Lester Thomas & Zakie Mary George, Sept. 18, '58; George S. George & Sara Sager.

MATTHEWS, Sandra Mary; Louis G. & Victoria Gabriel, Abraham Mathews & Sarah Gabriel.

MOUSEY, Michael Fred; Fred & Anna Beck, April 10, '60; George Mousey & Helen Beck.

NIMER, Robert Samuel; Samuel & Sophie Kushnerewicz, April 19, '60; Fred Nimer & Ann Asmar.

By: Fr. George Ghannam, Worcester, Mass.

ABRAHAM, Jeffrey Scott; Charles Garon & Janice Lee Haddy; Jan. 21, '60; John Haddy & Shivey David.

DAVID, Tina Maria; Samuel J. & Ettam David, an. 17, '60; Toy Massad & Lorice David.

DUVAL, Michael Denis; Camille J. & Jacqueline F. Streeter; March 22, '60; Nelson A. & Venus K. Streeter.

HADDY, Craig Joseph; Joseph & Loretta Marie Abodeely, Mar. 25, '60; Fr. George Ghannam & Vivian Barbara Nemer.

HIDDER, Edward Joseph; Joseph Edward & Yvonne Shaheen, Jan. 30, '60; Ernest Hidder & Delores Haddy.

KACERE, Michael Joseph; Michael Joseph & Loretta Jane Yanney, Feb. 21, '60; Richard David & Mildred Deeb.

NEMER, Jane; Nicholas & Maxine Kacere, April 11, '60; George C. Kacere & Helen Wehby.

By: Fr. Thomas E. Green, Phoenix, Arizona

GHIS, Edward Michael; George James & Sally Aboohamad, June 16, '59; Lewis Ghiz & Marie Abdou.

MUKHAR, Charles Khalil; Reedy Khalil & Lynda Saba, Nov. 27, '57; Nadim & Josephine Mukhar.

By: Fr. Emile Hanna, Ottawa, Ont., Canada

DABAJHI, Elaine; Radi & Nabia Karam, July 20, '59; Sam Aboukassam & Nahila Nesrallah.

GHANTOUS, Antony; Nicholas & Renee Fayad, Oct. 23, '59; Nicholas Koisaye & Jenny Ghantous.

KALIL, Katherine J.; Alfred & Josephine Karam, Nov. 26, '59; Fouad Turk & Eva Anber.

NESRALLAH, Carol; Mike & Najla Nesrallah, Sept. 18, '59; Fawzy Nesrallah & Souad Tannis.

JAMEL, Diana; Joe & Afife Nesrallah, Aug. 16, '59; Fouad Nasrallah & Salimie Saikaley.

SAIKALI, Salim E.; Halim F. & Jeanette Helal, Jan. 27, '60; Adib Saikaley & Fadwa Nesrallah.

SAIKALEY, Andria; Salim & Mary Saikaley, Nov. 24, '59; George Shaheen & Mathile Saikaley.

SAIKALEY, Elia N.; Nicholas & Alice Bouchey, Sept. 29, '59; James Beauchamp & Fadwa Nesrallah.

SAIKALEY, James N.; Najib & Evelyn Saikaley, Aug. 29, '59; Nicholas Monsour & Jamilie Bouchey.

SAIKALEY, Reynold P.; Philip & Linda Saikaley, March 11, '59; Karim M. & Samia Saikaley.

By: Fr. Benjamin T. Hoffiz, Detroit, Mich.

AJLOUNY, Lillian Marie; Hanna S. & Suad Misleh, Nov. 10, '59; David M. & Ann Ajlouni.

AJLOUNY, Norma Ann; Fred S. & Salwa Nackleh; Nov. 15, '59; George S. Ajlouny & Mariana Ajlouni.

COURY, Donald David; Lewis M. & Julia Saieg, Aug. 2, '59; Charles Coury & Rhoda Nasif.

GHANNAM, Shela Marie; Saied J. & Suad Ziadeh, Nov. 23, '58; Diab & Suham Ghannam.

HENNEY, Rhoda Lynn Mary; George W. & Joann Herro, Jan. 14, '60; Louis Kamar & Freida Darany.

KATTOUAH, Rafeef Mary; George E. & Marie N. Koushary, March 14, '60; Samie E. & Widad Kattouah.

MOUSA, Elizabeth; Shawky & Jeannette George, Aug. 28, '59; Nabil J. Mousa & Zahia Farah.

ZAYED, Virginia Ann; Charles George & Evline B. Harb, Feb. 22, '59; Roger Zaibek & Joan Salamy.

ZAYID, Jino Jacob; Talal Y. & Adla Bateh, Jan. 28, '58; Khalil G. Bateh & Virginia Zayed.

By: Fr. Michael Huback, Syracuse, N.Y.

ABDO, Lawrence Elisa; Kamal G. & Betty June King, Jan. 7, '60; Louis G. & Selma Abdo.

HABEEB, Mark William; William & Emily Artz, Feb. 25, '59; Nagia & Hannah Habeeb.

HABEEB, Peter George; Victor & Lillian Akkoul, Aug. 23, '59; George Habeeb & Lorice Otakie.

MOCK, James William; Charles Kitchner & Violet May Spenser, Feb. 4, '46; Nicholas Abdo.

By: Fr. Michael Husson, Miami, Florida

BERES, Beverly Ann; Stephen J. & Margaret Sipos, Sept. 5, '40; Faris & Afeefie Rahal.

FINK, Rita Sophia; Jack Jr. & Vivian Asha, Nov. 16, '59; Edmond & Mrs. Neam.

MONIER, Harry George, Jr.; Harry & Elizabeth Fluty, April 7, '60; George Mounier & Katherine Croce.

By: Fr. Nicholas Husson, El Paso, Texas

LOWN, Steven Michael; Roy S. & Charlene Stevens, March 17, '60; Kenneth Shaheen & Phyllis Treharne.

SAAD, Asad Daniel; George Saad & Bertha Lopez; Feb. 22, '60; Theodore & Mrs. Saad.

By: Fr. Nicholas Juerges, Santa Ana, Calif.

KHOREY, Kristine Marie; Fred & Shirley C. Cessner, July 22, '59; Dr. Nadeem S. Khorey & Adel Khorey.

MACK, Craig Bruce; Dr. Ernest A. Mack & Lillian Burdeinei, May 3, '59; D. G. Tairikos & Catherine Tairikos.

POPOVICH, Bonnie Diane; George V. & Bessie Mrkaich, July '20, '35; Marie Beatrice Juerges.

POPOVICH, Helen Joan; Same Parents, August 27, '33.

POPOVICH, June Joyce; Same Parents, June 18, '32.

POPOVICH, Mila, Same Parents, Dec. 19, '41.

POPOVICH, Rosalie; Same Parents, Feb. 28, '40.

POOVICH, Rose; Same, Feb. 28, '40.

By: Fr. Essa Kanavati, St. Paul, Minn.

HAFIZ, Juli Mae; Robert John & Barbara Ann Awada, Oct. 10, '59; George Awada & Victoria Jabbra.

NEIMY, Susan Marie; Peter Thomas & Rosa Joan Caro, Jan. 14, '60; Ward Hanna & Mary Kanavati.

By: Fr. Elias G. Karim, San Francisco, Calif.

BAJALIA, Sammy Peter; Peter Easa & Ikram Zaroor, Jan. 29, '59; John & Misadeh Dudum.

COX, Ronnie Roy Philip; Linza Wayne & Gloria Jean Kaady, July 27, '59; Roy Italo & Lily Mary Stafani.

DUDUM, Richard Manuel; Manuel & Alice Omron, June 15, '59; Daher & Mickilina Dudum.

GEHA, Timothy Michael; Richard Mitchell & Minerva Safeh, Mar. 31, '59; William Nicola & Selwa Aboumrad.

HANNA, John David Abou; David J. & Hanneh Zaki Ashkar, Jan. 4, '60; Elias Mitry Kassis & Rahmeh Ghaishan.

REEDER, Matthew George; Roscow J., Jr. & Dorothy Madele Romley, Aug. 17, '59; Fred George Romley & Dorothy Luisa Whalen.

ROMLEY, Dale Ann; James R. & Eva Cawog; June 24, '59; George J. Cawog & Rose Rishwain.

WILSON, Lisa Carol; Robert A. & Evelyn Cunningham, Oct. 13, '59; Charles M. Cunningham & Hazel Peterson.

By: Fr. George Karim, Watertown, N.Y.

OTAKIE, Timothy Nicholas; Eddie R. & Laurise Eassa, Nov. 22, '59; Nicholas Eassa & Helen Ashkar.

By: Fr. Basil Kazan, Toledo, Ohio

BASSETT, Caroline; Dr. David M. & Basima Sadaka; Edward Corey & Thelma Bassett.

BASSETT, Joyce; Same Parents, Jan. 8, '60; Ronald Rayess & Lawatif Farah.

COREY, Tarik Michael; Easa Elias & Lunore Roth, Aug. 13, '59; Riger E. Corey & Matile Mickel.

By: Fr. Basil Kazan, Louisvile, Ky.

HOOPER, Beverly; Robert L. & Dorothy Bowles, Aug. 17, '43; Karem Abraham & Henriette Thomas.

THOMAS, Patricia Ann Mary; Ernest & Lillian Taylor, Dec. 13, '33; Jeannane Naiser.

By: Fr. Ananias Kassab, Ottawa, Ont.

NESRALLAH, Alexandre Samuel; Samuel & Lucille Guindon, July 17, '59; Ramez & Sandra Nesrallah.

By: Fr. Antoun Khouri, Phiadephia, Pa.

DIETTERICK, Barbara Jane; Howard & Mary Mansor, June 26, '60; Charles Mansor & Helen Nader.

LAWAND, Marie Araceli; Dr. Fahim & Araceli Truela Zamanvillo, March 31, '60; Wadad Mitry.

SHAHIN, Sania Marian; James & Joann Brackett; June 23, '60; Shaker Brackett & Lucille Ojile.

By: Fr. Nichoas Kobbs, Akron, Ohio

AVDUL, Diane Elizabeth; Dalip & Della Sadik, Aug. 17, '38; Dr. S. N. Aboud & Catherine George.

JACOB, John Vinson; George & Lorena Pearl Garner, Dec. 28, '59; John Jacob & Noma Baloj.

PUGH, James Edward; Walter Russell & Anna Leonard, Jan. 5, '40; Larry Kobbs & Joyce Fogg.

SLAYMAN, Lisa Marie; Robert George & Velma Carris, Feb. 9, '59; Dr. Timothy & Ann Caris.

By: Fr. George Koury, Pawtucket, R.I.

DAVID, Mary Jane; Edward J. & Florence Husson, Dec. 10, '59; Richard E. David & Mary Habib.

HASHWAY, Kevin Paul; Fred & Elaine Samra, Dec. 9, '59; Joseph Samra Jr. & Victoria Hashway.

By: Fr. John Koury, Indianapolis, Ind.

MADDOX, Nancy C.; Lonnie F. & Powell, Dec. '40; George Naiser & Patricia Nofsincer.

MESALAM, Lisa Kay; Robert P. & Marjorie M. Mitrey, Oct. 2, '59; Frederick C. Corey & Edith Mesalam.

By: Fr. Ilyas Kurban, Boston, Mass.

DOVE, Richard George; George Edward & Evelyn Maloof, April 20, '60; James Maloof & Jeanette Richardson.

FISHER, Kim Elizabeth; Christopher H. & Joyce Karacozian, March 5, '60; Edward Karacozian & Betty Kalil.

HOLZWORTH, Darlene Karen; Willard Dale & Rose T. Thomas, April 9, '60; Michael Thomas & Louise Pappastergion.

JOSEPH, Marina Elizabeth; George Majeed & Sarah Elizabeth Abraham, April 1, '60; Thomas Abraham & Emily Malouf.

MALOOF, Sharon Mary; Munir & Loretta David, April 17, '60; Joseph R. David & Betty Kalil.

NASSIF, Julie Ann; Richard & Mary Beatty, Jan. 23, '60; James Nassif & Sada Kfoury.

THOMAS, Michael Toufic; Albert T. & Barbara Allen, April 1, '60; Andrew & Louise Pappastergion.

By: Fr. Michael F. Massabni, Altoona, Pa.

HUGHES, Happiness Eve; James M. Jr. & Eve H. Christodoulos, March 4, '60; George A. Joseph & Freida M. Christodoulos.

By: Fr. George Massad, Clinton, Okla.

FARHA, Leslie Cecile; Fareed M. & Mary Jane Williams; Oct. 15, '59; Dr. Emile M. & Celia Lynn Farha.

SIMON, Ann; Ernest & Bernell McSpadden, Jan. 20, '59; Dr. Floyd & Mrs. Ralph Simon.

SIMON, Chandler; Tim & Shirley Wehba, Jan. 12, '60; George Steven Jr. & Jimme Lou Shadid.

SIMON, David Alan; Dr. Floyd & Elsie Cohlmia, April 14, '58; Dr. Ralph Simon & Mrs. Sam Homsey.

SIMON, Jamie Dee; Jim & Shirley Wehba, May 1, '59; Sam & Mary Simon.

SIMON, Lisa Adele; Dr. Floyd S. & Elsie Cohlmia, Sept. 21, '59; Ernest Simon & Mrs. Phil Swyden.

By: Fr. John Matthiesen, Wichita, Kansas

FARHA, Don Walter John; Walter Amile & Beverly Andeel, Jan. 7, '60; Floyd & Linda Farha.

By: Fr. James C. Meena, Los Angeles, Calif.

GABRIEL, Sharyl Ann; Robert Michael & Louise Rassey, April 3, '59; Richard E. Gabriel & Virginia Jones.

DAFESH, Rita Mary; Wadie Elias & Martha Haddad, Aug. 6, '69; Farid & Nazima Dafesh.

DIBS, Mary Ann; George Arthur & Mary Nasser, May 13, '60; Robert Andrews & Isabel Elac.

FAKHOURY, Stephen George; George & Viola Aneiro, March 31, '60; Leon Fakhoury & Pura Roum.

HADDAD, Michael John; Abraham Amean & Caroline Araiza, Feb. 20, '60; Dr. John Abdun-Nur & Sharlene Haddad.

HARB, Georgia Rose; Abraham & Bahia Badran, Aug. 1, '31; Fozi J. & Julia Harb.

MILAN, Janine Elise; George Joseph & Doris Malouf, Feb. 29, '60; Thomas Milan & Lilly Barakat.

MOR, Mittry Joao; Demetrio & Yvonne Roum, March 1, '60; Saba J. Murr & Delia Elmurr.

SABA, Jeffrey Richard Nicholas; Richard Nicholas & Louise Bortel, April 1, '60; Kenneth Ghiz & Anna Saba.

SABA, Jenine Marie; Lloyd George & Anna Taylor, Feb. 12, '60; Edmond Shehab & Louise Saba.

WHITEHEAD, David Farris; Robert Terry & Theodora Farha, Feb. 27, '60; Norman Farha & Sandra Stevens.

By: Fr. Paul W. Moses, Boston, Mass.

AHTO, Raymond Stephen; James Jr. & Mary Hamwey, Nov. 28, '59; Edward & Mary A. Hamwey.

GEORGE, David Russell; Angelo & Laurice Eddy, Dec .5, '59; Richard Cahaly & Mary George.

HOMSI, Deeb Elian Jr.; Deeb E. & Gladys H. Zahka, Feb. 17, '60; Robert P. Zahka & Celia Mudarri.

KAHALY, Abraham George; George A. & June B. Sawayer, Jan. 31, '60; Mitchell N. Bezreh & Shirley Sawayer.

KHOURI, Arthur John; Antoon J. & Lillian Haddad, Jan. 10, '60; Ralph J. Khouri & Jamila H. Nawfel.

KHOURI, Ralph Ernest; Ernest R. & Janet Takseery, Dec. 7, '59; Robert R. Khouri & Freda Takseery.

KURKER, Ann; Frederick N. & Madeline Cahaly, Jan. 20, '60; Victor Cahaly & Anna Kurker.

KURKER, Niki Anne; James K. & Faye G. Snow, March 18, '60; Nicholas Najjar & Donna M. Kurker.

SCHROEDER, Warren Michael; Donald D. & Emily Eouse, Nov. 12 ,59; Anthony Jr. & Wadea Eouse.

TAWA, Mary Germaine Cynthia Grace; John E. & Marie Dolly Attala, Feb. 18, '60; George E. Tawa &Germaine Attala.

By: Fr. Herbert G. Nahas, Wilkes-Barre, Pa.

FILIPPINI, Teresa Jaon; Atorene S. & Joan L. Saba, April 24, '60; Omero Filippini & Nora De Nardo.

GRISCONIS, Susan Audrey; William & Joan Abraham, Dec. 4, '59; George Abraham & Audrey Ellis.

MC HUGH, Mark Robert; Robert T. & Vera Charles, May 1, '60; Hizza & Christine Gerrouge.

SABA, George Elias Jr.; George Elias & Jane Ann Jabora, Feb. 20, '60; Simon E. Saba & Thelma Jabora.

SABA, Lori Lynne; John William & Delores E. Mushinski, April 25, '60; Robert M. Saba & Rita Ault.

SEARLES, Katherine Louise; Samuel Solomon & Isabelle Searles, Nov. 21, '57; Samuel abara & Ruth Jabara.

XANTHOPOULOS, John David; James Elias & Shirley Saba; Jan. 21, '60; Fred Xanthopoulos & Marguerite Damsky.

By: Fr. George Nasser, Johnstown, Pa.

ABRAHAM, Timothy Scott; Samuel & Thelma Canter, Dec. 17, '59; Joseph & Betty Jane Mulkey.

AGYPT, George Gregory; George Abraham & Mary James Abraham, Nov. 2, '59; A. G. & Mary Atty.

CURY, Daisy Mae; Kattos & Julia Tamer, Feb. 22, 1932; None.

CURY, Julian Shawn; Abraham & Ruth Green, May 6, '59; Abraham Silek & Helen Cury.

CURY, Louise; Kattas & Julia Tamer, Jan. 25, 1926; None.

CURY, Rose Marie; Same Parents, March 7, 1928.

CURY, Rose Ruth; Same Parents, April 3, 1930.

CURY, Stephanie K.; Abraham & Ruth Green, March 8, '56; Abe Silek & Kathryn Cury.

CURY, Steven Abraham; Same Parents, June 30, '57; Joseph & Thelma Silek.

GEORGE, Kelly Jayne; John & Loretta Travers, April 3, '60; Charles George & Betty Jane Mulkey.

SHAHADE, Rederick Thomas; William George & Lillian Hamilton, May 22, '59; William & Josephine Jaber.

SAHLANEY, Mary Catherine; Simon & Adele Shamoon, Dec. 10, '59; Dr. George Sahlaney & Catherine Correri.

By: Fr. Zacharia Nasr, Omaha, Nebraska

MEADE, Eva; George & Williamson Meade, Dec. 7, 1897; Anthony & Linda Macdissi.

By: Fr. John Newcombe, Cedar Rapids, Iowa

DEEB, Van Carl; Anthony Francis & Mildred Helen Yanney, Aug. 24, '59; Gabe & Margaret Shada.

By: Fr. John Nichols, Washington, D.C.

AJALAT, Mary Nell; Dick Saba & Sybil Dakahare, Sept. 28, '59; Buddy S. Ajalat & Nellie Kawaja.

DACY, Theodore Nicholas; Theodore & Freda Gosen, Oct. 21, '59; George L. Dacy & Barbara D. Mike.

GEORGE, Sandra Mary; Showke Sam & Suham Hanna, Oct. 13, '59; David K. George & Abla Misleh.

GHANAYEM, Jamil Hanna; Hernan Jamil & Anna Knox, Oct. 11, '59; Hanna Ghanayem & Josephine Komark.

HAGEAGE, Sharon Louise; Edmond Samuel & Mabel Vaughn Owen, July 16, '59; G. J. Hageage & Mary Louise Bremmermen.

HISHMEY, Ray Joseph; Bishara & Mariam Ayoub, March, '59; John Hadid & Nazha George.

KAROUSH, Abraham; Saba Abraham & Nabiha Essa, April 8, '59; Essa Hanna & Linda Essa.

MC CORMICK, Roberta Ann; Robert Wesley & Monica Ann Rupert, June 28, '59; William Swor & Karemh McCormick.

NADER, Susan Angela Helen; Demetri E. & Doris Meador; Oct. 18, '59; Gus Zamparkos & Elizabeth Nader.

ROSE, Larry David; Harry Wilson Jr. & Sulia Kogok, Nov. 30, '47; Edward Kogok & Katherine Younes.

YAZGE, George Louis; Raymond John & Miriam Doris Bashoor, April 7, '60; E. N. Abraham & Christina Emily Yazgi.

By: Fr. Gregory Ofiesh, Oklahoma, City

ANDREWS, Christi Lynn; Joseph Don & Jill Diane York, Oct. 1, '59; James Kouri & Billie Bayouth.

COHLMIA, Dana Rae; Dr. Ramiz & Sameera Shadid, Nov. 18, '56; Dr. Harry Kouri & Amelia Massad.

COHLMIA, Lana Kay; Dr. Ramiz & Sameera Shadid, Jan. 5, '59; Same.

SIMON, Kimberly Michelle; Taffe & Dottie Haffington, Feb. 11, '59; Robert Zeak & Jeaneen Naifeh.

SIMON, Michael Kim; Same Parents, July 18, '53; Same Sponsors.

By: Fr. Christopher Penning, Kearney, Nebraska

STENBRINK, Paul Allen; Paul Allen & Minette Yanney, Oct. 19, '59; Eli & Margaret Shada.

By: Fr. John Pirozzi, Albany, N.Y

HAZEN, Albert A.; George W. & Eleanor Homer, June 7, '55; John Hazen & Victoria Nassar.

HAZEN, Debra Sarah; Same Parents, April 25, '52; Same Sponsors.

HAZEN, George W., Jr.; Same Parents, Aug. 2, '53; Same Sponsors.

HAZEN, Irene Victoria; Russell G. & Mary Joswiock, Oct. 17, '53; John Hazen & Irene Rosselli.

HAZEN, Joanne; Sam & Phyllis Nasser, Sept. 10, 1952; John Hazen & Irene Roselli.

HAZEN, Ruth Elizabeth; Same parents, Aug. 27, 1949; Same sponsors.

HAZEN, Samuel, Jr.; Same Parents, June 25, '57; Same sponsors.

By: Fr. John Reinhold, Los Angeles, Calif.

DALALI, Michael Jamil; Salim Jamil & Isobel Day Reiner, Nov. 18, '59; George Moushabek & Emma Nunu.

DEBBAS, Michael Frank; Albert Abraham & Beverly Ann Nesbit, June 16, '59; Joseph Abraham & Alice Virden.

DOUMANI, Alfred George; George & Victoria Shammas, Nov. 20, '59; Victor Otakie & Jene Gates.

FISHER, Wayne Edward John; Alfred Thomas & Dorothy Alice Taylor, Oct. 18, '38; Richard Simon.

JONES, Lisa Marie; Thomas H. Jones & Rose Berry, April 8, '60; Richard Tamoush & Sandra Baba.

KANJO, Christopher Anthony; Eugene Richard & Judith Margaret Beitzel, March 31, '60; Joseph Shehab & Virginia Kanjo.

KASSISIEH, Khalil Nasri; Victor Nassri & Esther Helland, April 26, '60; Simon & Eleanor Moushabek.

McCLELLAN, Jeffrey George; James Harlan & Gloria Jane Soffa, June 16, '58; Robert & Sadie Soffa.

NASSIF, Michelle Victoria; George A. r. & Nadia Haddad, Sept. 24, '59; Nicholas Haddad & Ann Nassif.

RUDIO, John Don; John Jr. & Kathryn Gilham, Apr. 16, '38; Peter Meena & Sally Mitchell.

SHEHAB, Neal Thomas; Edmond Thomas & Carolyn Rose Friedrich, Nov. 7, '59; Joseph Shehab & Margaret Kazaka.

TAMOUSH, Richard Nicholas; Aichard Albert & Nora Deen Berry, March 30, '60; Chas Tamoush & Mary Evans.

VIGNOVICH, Nicholas, Jr.; Nicholas & Mary Moses, March 21, '60; Charles G. Nassif & Lola Juanita Alex.

By: Fr. Gregory Reynolds, Louisville, Ky.

JACOBS, Michael Gerard; Michael & Bertha Abraham, Oct. 29, '59; William Jacobs & Noni George.

YOUNG, Deannna Dawn; Thomas Clinton & Ida Duesler, Nov. 25, '38; Habib G. Khoury & Edna Karim.

By: Fr. Paul W. Romley, Pittsburgh, Pa.

BELLORA, Diane Paige; Lawrence R. Jr. & Beverly Elias, Oct. 24, '57; Rev. S. Makad & Miriam Huffman.

FARAH, Cheryl Lynn Helen; Ferrill Namy & Delores Lee, Nov. 23, '59; William Khalil & Eleanor Deep.

HAJE, Paul R.; Thomas Kenneth & Margaret Tanis, Feb. 2, '60; Nelson Haje & Mary Moses.

KHALIL, Harry John Jr.; Harry John & Patricia Ann Cypher, March 31, '60; oseph Khalil & Josephine Bryan.

NASSAR, Lora Jane Mary; Philip Nassar r. & Rose Jane Namie, July 31, '59; Richard aNssar & Joan Namie.

By: Fr. James Rottel, Austin, Texas

HALOW, Joseph; Isau R. & Seham Bashour, Aug. 12, '59; George Zacour & Zarife Halow.

By: Fr. Gregory Rowley, Terre Haute, Ind.

ELLIS, Jmes Kaleel; Kaleel Moses & Mary Helen Farah, Jan. 8, '58; Halline Tomm & Shirley Ann Nasser.

ELLIS, John Joe; Same parents, Nov. 8, '59; Frank Shahade & Joan Nasser.

By: Fr. Thomas Ruffin, Detroit, Mich.

ABRAHAM, Nicholas Fred; Fred Jules & Margaret Ann Hanna; July 16, '59; Nicholas Deebs & Marie Abraham.

AJLUNI, Renee Marie; Khalil Mahfouz & Jeanette Mary Ajlouny, Dec. 30, '59; Louis Ajlouny & Nazha E. Ganim.

ANSARA, Andrew Jr.; Andrew & Jacqueline Bashara, Oct. 9, '59; George Ansara & Georgine Bashara.

AYOUB, Dwayne David; Philip F. & Rose Marie Kardoos, Feb. 15, '60; Alex G. Ashley & Delores H. Koury.

DVORAK, Cathleen Marie; Harry & Mary Farrah, Sept. 13, '59; Toffe A. & Sarah Nader.

HARB, Angela Khadra; William M. & Irene Harb, Nov. 23, '59; Fred G. & Leila Harb.

HARB, Shari Ann; Fred G. & Mary L. Harb, Nov. 11, '59; William M. Harb & Rose Marie Khoury.

HEIDMOUS, Philip Najim; Walter N. & Maude Adkins, May 25, '58; Louis Heidmous & Josephine Haddad.

JABARA, Jaycine Ann; Joseph G. & Mary Jane Hadded, March 27, '60; Victor G. Jabara & Mary Daratany.

KHALIL, Mikhail Joseph; Monier & Evelyn Daghir, Oct. 7, '59; George M. Eysie & Louise Davis.

NADER, Carol Helena Ellia; Philip M. & Helen Snage; Dec. 4, '59; Victor A. Nader & Ellia Snage.

NADER, Michael Aboud; Same parents, Oec. 4, '59; Leo Snage & Alice Nader.

NAIMY, Michael Richard; Norman R. & Alice N. Shamie, May 5, '57; Walter C. Shamie & Joyce E. Naimy.

POMINVILLE, Michael David; Wilfred J. & Louise R. Shaheen, Sept. 7, '59; George J. Abraham & Marie Abraham.

SAIEG, Janice Ann; George N. & Helen Saieg, Sept. 20, '50; Elias & Timmie M. Saieg.

SAIEG, Jerry George; Sam parents, March 11, '47; Same sponsors.

SHAHEEN, Susan Ann; Edward M. & Lorraine W. Nahas, Nov. 11, '59; Fred & Renee Ayoub.

By: Fr. Anthony Sakey, Flint, Mich.

KHOURI, Bethany Jane; Robert Naif & Betty Jane Kattouf, Aug. 19, '59; John N. Khouri & Janice M. Kattouf.

NICKOLA, Joseph George; George & Thelma Chuleas, May 7, '59; Harry Haddad & Wadad Shaheen.

By: Fr. Gabriel Salhany, Niagara Falls, N.Y.

BOBICK, Andrea Gramatiki; Michael oseph & Despina Pappas, Sept. 24, '59; William S. Pappas & Sophia Cardinal.

COLYER, Donna Marie; Clarence Edward & Wadad Mary Karam, Nov. 10, '59; Stephen Pelak & Sylvia Haick.

By: Fr. Athanasius Saliba, Worcester, Mass.

BOOSAHDA, Lucie Beth; Lee S. & Emily Swide, March 2, '60; Michael K. & Linda Swide.

HADDAD, Christian George; Arthur & Agnes Haddad, March 26, '60; Emile & Natalie Haddad.

HABIB, Michael David; Edward & Gloria Cappelle, April 5, '60; Rev. Antoun Khouri & Elsie Haddad.

MACKOUL, George Joseph; George & Jeanette Scaff, Nov. 14, '59; Raymond Mackoul & Virginia Marianna.

By: Fr. Gabriel Samne, Canton, Ohio

CALEY, Donald John; Donald Gene & Beverly Ann Rosepiller, April 10, '60; Tony Charley & Jacqueline Tomey.

DOWNARD, Pamela Marie; Ray & Margaret Nimen, June 21, '60; Shehab Asper & Virginia Nimen.

GEORGE, Lydia Jean; Frederick K. & Natalie Brennan, Feb. 14, '60; Salem George & Rose Ann Kelly.

HERRAIZ, Fidel A. Jr.; Fidel A. & Pauline Ampudia, April 27, 1929; Manuel S. Nuevo & Marlene Tomey.

MAGHES, Suzette Ann; William Ameen & Renee Rahal, April 15, '59; W. N. Kafoury & Marie Ann Maghes.

NADER, Brenda Jane; William Jack & Ann Elizabeth Haby, Nov. 9, '59; George Nicholas & Katherine Leisure.

SHAHEEN, Clairise Rebecca; Toufeek A. & Wadad Kutite, June 16, '59; Shafeek A. & Naffafie Shaheen.

SHAHEEN, David George; George D. & Marion O. Snage, Nov. 30, '59; William D. Shaheen & Elizabeth Snage.

VANCE, Richard Isaac; John William & Marian Rose Esper, Dec. 11, '59; Esper Tomey & Esther Johns.

By: Fr. Louis A. Secabe, Tulsa, Okla.

NAIFEH, Margaret Ann; Amon & Alicia Razook, Feb. 3, '60; Basem Farhood & Freda Noffel.

By: Fr. Basil Seidaoui, Miami, Fla.

MACKOUL, Terry Lee; Alfred John & Lillian Mary Albert, April 1, '60; E. A. Sabge & Alice Albert David.

By: Fr. George Shaheen, Montreal, Canada

ABOUD, Nicholas Brian; Raymond & Pauline Malick, May 13, '60; Joseph Aboud & Haseeby Malick.

ROSSY, Geoffry; Maurice & Helga Hartmann, Jan. 26, '60; Eddie & Madeline Scram.

By: Fr. Michael Shaheen, Montreal, Canada

KASBARA, Gloria Catherine; James & Clara Hanna, June 2, '60; Albert & Annette Hanna.

MATTA, Donna Ann; Ronald & Madeline Mackarios, Dec. 17, '59; Morris Janna & Dorothy Mackarios.

ROSSY, Steven; Edward & Gladys Beauchamp, Feb. 20, '60; Edward Lawand & Loretta Shamie.

By: Fr. George Simon, Toledo, Ohio

MASON, Gail Marie; Warren C. & Helen S. Taweel, June 25, 1947; Philip S. Taweel & Mary Simon.

MASON, Gary Mark; Same Parents, Sept. 12, 1952; Same sponsors.

MASON, Kim Philip; Same parents, July 6, 1951; Same sponsors.

By: Fr. Michael G. Simon, Paterson, N.J.

ABOOD, Lorraine Ann; Charles & Annette Barbato, March 7, '60; Joseph Abood & Alice Smeen.

HAKIM, James John; John & Esperonce Youssef, Dec. 28, '59; George & Pearl Kalache.

JARJOURA, Dorene Marie; William & Nora Kassab, Feb. 27, '60; Edward Kassab & Lilliam Jaryoura.

KASSAB, Kathleen Marie; Edward Kassab & Mary Abgrab, Dec. 10, '59; Michael Kassab & Anna Sleiman.

KAYTES, Debra Ann; Leo & Gladys Moreland, March 15, '60; George & Adele Gaytes.

LEWIS, Wayne George Colman; Loren Jr. & Nadia Malooly, Nov. 2, '59; Thomas Oliver & Claudette Malooly.

MAMARY, Lorraine Frances Marie; Anthony & Marie Batke, Jan. 6, '60; Samuel & Teresa Mamary.

MAMARY, Ronald Anthony; Joseph & Jennie Valentino, Feb. 7, '60; Anthony Mamary & Helen Zirpoli.

NAFASH, Gary George; Arthur & Joan assab, Jan. 6, '60; Howard Nafash & Clair Kassab.

SHABABB, Richard Henry George; Henry & Mary Kassab, Nov. 23, '59; Herbert Kassab & Julie Corbett.

By: Fr. Thomas Skaff, Houston Texas

FAOUR, Kenneth Jack; Kenneth A. & Shirlie M. Elliott, Jan. 14, '60; Anthony T. & Anna Rose Faour.

NASIR, Nadim John Jr.; Nadim & 4113 Bell, Oct. 12, '59; Shukri Ganim & Hazel Condos.

NICHOLS, Frank Louis; Thomas & Betty Lazarovich, Sept. 18, '56; Richard & Minnie Nichols.

By: Fr. Michael W. Stott, Allentown, Pa.

ABRAHAM, Matthew Brian; Joseph E. & Emily Hanna, April 12, '60; Charles Charles & Sara R. Clark.

AZAR, George; Joseph & Rose Albert, Oct. 1, '59; Amelia Elias & Jacob Azar.

AZAR, Isabelle Elizabeth; Same parents, May 26, '53; Jacob Azar & Gamile Azar.

AZAR, Selma; Same parents, Oct. 10, '57; Budray Barber & Fayez Barber.

KOURY, Joel Christian; James J Joan Miller, Feb. 7, '60; Frederick Charles & Mrs. Richard Miller.

STAHL, Ramona Mary; Fred & Barbara Zarbatany, Jan. 27, '60; Charles Kayal & Nellie Zarzatany.

UWANAWICH, George; Louis & Annie Marks, Sept. 30, '59; George & Diane Spiro.

WAGNER, David Charles; Adolph & Sarah Charles, May 6, '60; Albert & Sophie Charles.

By: Fr. Abraham Zaine, Delray Beach, Fla.

ROSSER, Kimberly Cricket Gregorie; Joseph Sesbitt & June Mae Hall, Jan. 22, '60; Lewis & Mrs. Sacker.

MOORE, Carolyn Mary Jean; Richard Gene & Commaleta Connor, Oct. 4, 1939; Jimmy H. James & Mrs. Ike Hanna.

By: Fr. Theodore Ziton, Montreal, Canada

DAVID, Joan; Edward & Mona Keirallah, Jan. 24, '60; Victor Owen & Suzie Keirallah.

KOUSSAYA, Carol Ann; Nicholas & Viilet Helen Lawand, Oec. 27, '59; Fred Abdo & acke Emile Zakib.

SHALEESH, Susan Marie; James Jr. & Hilda Ann Mufrage, March 1, '60; James Shaleesh & Skyie Moufrage.

SHATILLA, Joanne; Theodore & Mary David, Nov. 30, '59; Emile Farah & Cecile Shatilla.

ZAKAIB, Donna Marie; Elias & Noel Saad, Jan. 11, '60; George Barbara & Edna Michael.

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Moscow Patriarch Asks Christian Action To Prevent War

ST. ANDREWS, Scotland (RNS) — In his first formal message to a meeting of the World Council of Churches' Central Committee, Patriarch Alexei of Moscow, head of the Russian Orthodox Church, made a strong plea for "unanimous Christian action to prevent war," and lauded the ecumenical (church cooperation) movement.

"Christian oneness of mind," he told about 90 Protestant, Anglican and Orthodox leaders from various countries, "could become a force able to lessen the present sharp division of the world."

By united action, he stated, Christians "could contribute to the abolition of nuclear and other kinds of deadly weapons. Despite a general longing for peace there has never been on earth such an accumulation of weapons of mass destruction — the production of which absorb's man's creative forces and riches."

Jerusalem Orthodox Patriarchate Consecrates First Arab-born Archbishop

JERUSALEM (RNS) — The Greek Orthodox Patriarchate of Jerusalem has consecrated its first Arab-born archbishop.

Fifty-three-year-old Archimandrite Simon Garfeg, Patriarchal Vicar for Acre and Haifa was consecrated Titular Archbishop of Gerasa by Patriarch Benediktos. He will serve as an assistant to the patriarch.

The appointment of Archbishop Garfeg was regarded by some observers as a concession to the Arab congregations and lower clergy, who have been behind the increasing demand to "Arabize" the patriarchate.

Until now, only members of the Greek-born high clergy have been appointed to the patriarchate's top posts. Some Arab circles, however, regard Archbishop Garfeg as "more Greek than Arab."

King Hussein Honors Armenian Orthodox Patriarch

AMMAN, Jordan (RNS) — Newly-elected Armenian Orthodox Patriarch Yegishe Derderian of Jerusalem was decorated by King Hussein with the Order of the Jordan Star, first degree, at a solemn audience here.

At the same time, the King exercised his royal prerogative as successor of the Ottoman Sultans and the British sovereigns in the Arab-held areas of the Holy Land by issuing a writ of appointment confirming Patriarch Yegishe's election in June.

The patriarch, speaking in reply, expressed his gratitude and loyalty to King Hussein.

Turkey's Orthodox Patriarch Postpones Visit To Greece

ISTANBUL (RNS) — A scheduled visit by Ecumenical Patriarch Athenagoras to Archbishop Theoklitos of Athens and other Orthodox prelates in Greece, originally planned for September, has been postponed "for a few months," because of political unrest in Turkey, it was announced by the patriarch's office here.

Restrictions have been imposed on trips abroad for all Turkish subjects by the government. Patriarch Athenagoras, as a Turkish subject, is himself under these travel limitations, the announcement said.

Jurisdiction of Orthodox Exarch for Central Europe Defined

BERLIN (RNS) — Protestant authorities, correcting earlier statements, said here that the newly appointed Russian Orthodox Exarch for Central Europe, Archbishop Joann Wendland of Podolsk, U.S.S.R., has jurisdiction only over Germany.

It had been announced that he would have jurisdiction also over Scandinavia, Finland, Austria and Eastern and Southern Europe.

Greek Orthodox Church Hits Salacious News Stories

ATHENS (RNS) — The Holy Synod of the Orthodox Church in Greece, in a letter to newspaper editors here urged that news stories dealing with crimes of immorality be printed without supplying unnecessary intimate details and illustrations. Playing up salacious material, the Synod said, "goes beyond the proper limits of news-reporting and tends to the destruction and not the progress of the community."

The Synod further urged newspapers not to publish pictures of an erotic nature. It said that while the task of the journalist is to keep the public informed of what is happening in the world, it should be his Christian responsibility to see that the power of the press is not used to spread immorality or to hinder the Church in its high Christian work.

Egyptian Coptic Church Agrees To Surrender Land Holdings

CAIRO (RNS) — The Coptic Orthodox Church in Egypt, the largest Christian body in the country, has agreed to surrender all but 400 acres of its land holdings to the state in exchange for cash payments, it was announced here.

A decree issued by President Gamal Abdel Nasser provided that the Church receive cash for its properties instead of long-term bonds which have been used for compensation in the case of other landowners affected by new land reforms relating to private holdings.

The Coptic properties embrace lands belonging to bishoprics, monastaries, and various charitable and other institutions.

Patriarch Kyrollos, head of the Church, was quoted as saying that, in his opinion, the exchanges will yield "great benefits." He said the compensation will not only enable the Church to maintain its institutions, but to invest in United Arab Republic developments.

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ARE WE A MATERIALISTIC PEOPLE?

In most characterizations of Americans by people overseas, we are described as "materialistic." Americans, we are told, are obsessed with automobiles, appliances and the other costly things that supposedly make up the "good life." And along with the charge of materialism, our critics abroad suggest we are lacking in culture.

It would be foolish, indeed, to deny out of hand this negative view of our country and its people. We would be on much sounder — and shrewder — ground if we met the criticism squarely, admitted the partial degree of truth it does contain, and then go on to point out the other side of the story. A fair-minded answer might proceed along such lines as these:

If by being materialistic you mean that Americans want to live as well and comfortably as they can, we plead guilty. But a high standard of living is not proof of a materialistic outlook on life. People everywhere are striving for a better life. Of course, many Americans are more interested in "getting and spending" than in anything else. But many more of us are deeply concerned with the spiritual and cultural side of life.

Americans, for that matter, are as often called "idealistic" as "materialistic" by other peoples. We cherish and uphold freedom and individual liberty. A basic religious faith, respect for human dignity and concern for the welfare of all mankind are essential elements of the American character.

From our pioneering past Americans have developed to a high degree a spirit of voluntary cooperation — some call it our "crusading" spirit. Projects, almost without number, are undertaken by groups of citizens for the benefit of less fortunate persons, the local community, or the nation.

This concern for the welfare of others extends to those far beyond our borders. It shows in actions not only by the Government but by individuals and private organizations. Indeed, the philanthropic foundation, like the Ford, Rockefeller and Carnegie, is a peculiarly American institution. Many were established by men of humble beginnings who, after accumulating great wealth, assumed the social responsibility they felt that wealth brought with it.

American culture today is fully mature and distinctive in character. It is respected for fair-minded artists and intellectuals throughout the world. Music, painting, and literature are an integral part of American life. More of us, incidentally, are going to concerts than to baseball games. Sales of books and recorded classical music are booming.

Panel discussions are serious subjects, often conducted on radio and television, help satisfy the American taste for lectures and discussion groups. Our motion pictures at their best are very good.

Many races and peoples make up the population of the United States. All have contributed significantly to American life and culture. We are aware of our debt to other nations and deeply interested in the cultural achievements of other peoples.

Our relatives and friends abroad may share the widespread opinion that we are a nation of materialists, but do not wish to say so to us. In any event, they would be interested in reading in our letters to them something of the American self-appraisal, as sketched out in the obesrvations made above.

— AMERICAN COUNCIL FOR NATIONALITIES SERVICE

The Elevation of the Precious Cross

(Continued from page 3)

power that held him back. Then it was revealed to the Patriarch in a vision that it was not right for the Emperor to go in such majesty and brilliance where the Saviour Himself, carrying His own Cross, went in such poverty and humiliation. The next day, having divested himself of his foot-wear and extravagant raiment, dressed in simple clothing, the Emperor took the Cross upon his own back and without any hindrance carried it to the Church. This was 14 September of the year 629. Later this Cross was taken apart in particles by the Faithful and today there is not, it would seem, any country where particles of this most precious sacred object is not preserved in churches and even by individuals.

And Christians of the whole world piously honor this life-bearing Tree. "It is worthy and right to venerate Christ's Cross," says Saint Demetrius, the Metropolitan of Rostov, "for through this blessed Tree was death slain and life granted." "This sign," teaches another prelate, John Chrysostom, "both in former and present times opened closed doors, removed the power of ill-bearing substances, made poison ineffective, and healed the mortal bites of beasts."

Come, faithful, let us bow to the Cross of the Lord lying before us and, following the example of the ancient Christians, let us say with compunction: Lord, have mercy! Through the might of the precious and life-creating Cross, save us sinners. Amen.*)

*) A sermon by Archpriest Leonid Kolchev. Translated by D.F.A.